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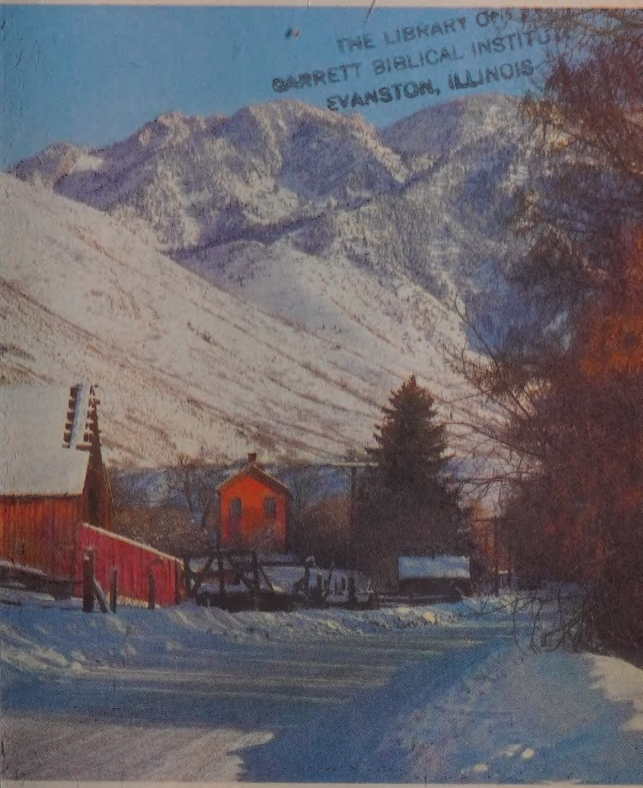

I Will Lift Up Mine Eyes

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Cover—Wasatch Mountains, Utah, by Milton Swensen

Monthly Thoughts

BY CHARLES FILLMORE

To be Used from February 1 to February 28

Illumination: "God is love," and His love radia ing through me gives me increased understandin

Prosperity: Quickened into a new feeling of Go as love, I am a magnet for riches of every kind.

Healing: In the feeling of God's great love, I ar radiant with health.

UNITY

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The Body

from the writings of

CHARLES FILLMORE

A GREAT DEAL is said in the Bible about man's body. In fact, the Bible is a mystical record of the various bodies in which the souls of n have lived. Bodies show the different states of nd of those who inhabit them, ranging all the way m the Adam embodiment and environment up the Christ body and its freedom from environnt. It is fair to say that the Bible is the allegorical ord of man under many aliases, in many bodies.

In all the history of man he has appeared under sorts of masks, which he has called his bodies, ging from a corrupt and distorted body up to the orious body" of Christ.

The resurrection of the body is the paramount me of the New Testament and in fact the allbracing yet veiled subject of the entire Bible. Imrtality has been the engrossing subject of man's

thought since the record of the race began. Pass
after passage might be cited from the Bible illust
ing what man's body potentially is and how it sho
be controlled and governed so as to gain for its p
sessor the greatest amount of harmony in life.

Now, mark you, man is not solely his body,
man is more than body, but without a body th
could be no visible man. Yet the body is not m
but man will forever possess a body. If the bod
not man and man could not be without a body,
since the body is constantly changing, what is m

You see at once that man is not body, but t
the body is the declaration of man, the substan
expression of his mind. We see so many differ
types of men that we are bound to admit that
body is merely the individual's specific interpr
tion of himself, whatever it may be. Man is an
known quantity; we see merely the various ideas
man expressed in terms of body, but not man h
self. The identification of man is determined by
individual himself, and he expresses his concept
of man in his body.

Some persons have tall bodies; some have sh
ones. Some have fat bodies; some have slim or
Some have distorted bodies, some have symmetr
ones. Now, if the body is the man, as claimed
sense consciousness, which of these many bodie
man?

The Bible declares that man is made in
"image" and after the "likeness" of God. Which
the various bodies just enumerated is the image
likeness of God?

The New Testament maintains that man's b

the dwelling place of the Spirit of God: "Know not that your body is a temple of the Holy Spirit which is in you? . . . glorify God therefore in your body." Yet it is written that the Man of Galilee casts devils out of this temple of God. How could devils infest the temple of God?

Some persons contend that man's body is corrupt from birth, and others affirm that it is the glorious masterpiece of God.

We find however that those who say that they despise their body are loath to part with it, for the reason that they cannot adequately conceive of man without a body, and it is better to have some kind of a body than to run the risk of not having any. The body that these persons possess is their only means of identifying themselves. They do not fancy the idea of risking another, and possibly a worse body, so they hold onto the one they have as long as they are able, regardless of its frailties. The chances of getting a new body seem so uncertain that we all strive to keep the one we have.

Let us repeat that the body of man is the visible record of his thoughts. It is the individual's interpretation of his identity, and each individual shows in his body just what his views of man are. The body is the corporeal record of the mind of its owner, and there is no limit to its infinite differentiation. The individual may become any type of being that he elects to be. Man selects the mental model and the body images it. So the body is the image and likeness of the individual's idea of man. We may embody any conception of life or being that we can conceive. The body is the exact reproduction of the thoughts

of its occupant. As a man thinks so is his body

You can be an Adam if you choose, or you be a Christ or any other type of being that you fit to ideate. The choice lies with you. The b merely executes the mandates of the mind. The m dictates the model according to which the body s be manifested. Therefore as man "thinketh wi himself [in his vital nature], so is he."

It is safe to say that nine hundred and ninety-n persons out of every thousand believe that the re rection of the body has something specifically to with the getting of a new body after death; so find more than ninety-nine per cent of the wor population waiting for death to get something i in the way of a body. This belief is not based on principles of Truth, for there is no ready-made-b factory in the universe, and thus none will get body that he expects. Waiting for death in orde get a new body is the folly of ignorance. The th to do is to improve the bodies that we now have can be done, and those who would follow Jesus the regeneration must do it.

The "resurrection" of the body has nothing wh ever to do with death, except that we may resur ourselves from every dead condition into wh sense ignorance has plunged us. To be resurrec means to get out of the place that you are in and get into another place. Resurrection is a rising i new vigor, new prosperity; a restoration to so higher state. It is absurd to suppose that it app only to the resuscitation of a dead body.

Paul hints at a time when the body will changed, and he says it is when "death is swallow

in victory." Here are Paul's words: "When this ruptible shall have put on incorruption, and this rtal shall have put on immortality . . . Death is allowed up in victory."

This transformation is worked out by the in- idual himself, and is not the result of physical th but rather of the death or annihilation of the oneous beliefs that ignorance has stored in the s of the body. It is first a mental resurrection, lowed by a body demonstration.

It is the privilege of the individual to express type of body that he sees fit to ideate. Man may ome a Christ in mind and in body by incorporat- into his thought the ideas of Jesus.

"But we all, with unveiled face beholding as in a ror the glory of the Lord, are transformed into same image from glory to glory, even as from Lord the Spirit."

Divine Mind has placed in the minds of every- an image of the perfect-man body. The imaging cess in the mind may well be illustrated by the ure that is made by light on the photographic e, which must be "developed" before it becomes ble. Or man's invisible body may be compared he blueprint of a building that the architect de- rs to the builder. Man is a builder of flesh and od. Jesus was a carpenter. Also He was indeed the ter mason. He restored the Lord's body ("the ple of Jehovah") in His mind and heart (in isalem).

When we call ourselves fleshly, mortal, finite, manifest it bodily upon a fleshly, mortal, and e plane. We sow to the flesh and of the flesh

reap corruption. The time has arrived for the wh
human family to repudiate the estimate of man
corrupt and instead to think of him as he was
signed by creative Mind. "This corruptible must
on incorruption, and this mortal must put on
mortality," said Paul.

We must stop calling the body flesh and blo
and see it as it is in Spirit-mind, pure and incorru
ble. This realization of man's perfect body will
rest decay, disintegration, and death.

We must rise above material thoughts into s
itual realization, and live, move, and have our be
in a divine reality. When our views of man are e
vated to spiritual understanding, we shall begin
express bodily perfection. Our thoughts must
perfect before we can expect to manifest perfecti
in body. The issues of life are within man; the bo
is merely the record of the mind of the individua

Jesus demonstrated for us the highest type
embodiment. He brought His body under
mastery of His mind. He said, "I have power to
it down, and I have power to take it again." W
Jesus did we all can do, and it is fair to say that
is the normal standard for every individual and t
every other expression of life is abnormal, the res
of insufficient Christ elements. Paul says, as quot
"Ye are the body of Christ," and he says this to e
phasize the fact that Christ is the one true patte
for man and that each of us should achieve the f
fillment of the divine design. "Let us make man
our image, after our likeness."

Jesus was the only man who ever proclaim
with authority, "He that hath seen me hath seen

her." Jesus was the divine oracle; His mind was fied with the universal Mind principle; this same nciple obtains in a degree today in those who ntify themselves with Spirit instead of with the h. We need not "look . . . for another" in whom witness the Christ, as did John the Baptist, but must look for Christ in ourselves, precisely as man Jesus found the Christ in Himself.

The statement "Ye are the body of Christ" prom- the possibility of a universal incarnation of the ist and does not in any sense narrow it down to single individual.

Again Paul's words "Glorify God . . . in your y" proclaim the fact that the God nature may me manifest in every individual. What is the f object of man? To glorify God in his body; is the true answer. Have the courage to make heroic attempt to give personal expression to l. And how shall we do this? By mentally agree- that we are potentially the Christ and capable of ing a divine presentation of ourselves to the Fa- . We must rise to the conscious realization that y thought of mind, every atom of body, every ecule of being, every function of nature, and y force is divine, and that all of these do and l vibrate to the harmonies of Spirit. This is the rrection of man; there is none other.

By so doing we establish our ego, and our I AM tity with Divine Mind, and enter with Jesus into heirship to the heavenly inheritance of power, e, prosperity, and perfection.

All the so-called human or earthly spheres of ation are reflections of the divine, and by con-

sidering them we may gain an intellectual conce
of spiritual realities, but we should ever remem
that spiritual things are "spiritually judged." By t
higher renewal of the mind we shall be bodily tra
formed, and prove those things that are good, p
fect, and true.

The resurrection of the body is not depend
for its demonstration on time, evolution, or any
the man-made means of growth. It is the result
the elevation of the spiritually emancipated mind
the individual.

Step by step, thought added to thought, spirit
emotion added to spiritual emotion—eventually
transformation is complete. It does not come i
day, but every high impulse, every pure thoug
every upward desire adds to the exaltation and gr
ual personification of the divine in man and to
transformation of the human. The "old man" is c
stantly brought into subjection, and his deeds
ever put off, as the "new man" appears arrayed
the vestments of divine consciousness.

All have hope and find deep consolation, a
assurance in the belief of the final redemption
the body; and this universal feeling is born of
legitimacy of the faith that this redemption m
eventuate, that perfection is the ultimate goal
man's being, and that death and separation must
appear from human experience.

How to accomplish the resurrection of the b
has been the great stumbling block of man. The
urrection has been a mere hope, and we have
deavored to reconcile a dying body with a liv
God, but have not succeeded. No amount of Ch

n submission or stoical philosophy will take away
sting of death. But over him who is risen in
rist "death no more hath dominion."

The Sea

Elizabeth Landeweer

Beyond the threshold of my house there lies
An arm of the old salt-healing sea,
Now gray with banks of fog, now green as jade,
Now blue and dauntless as eternity.

Here I have turned as turns the homing tide,
Leaving its playthings littering the shore;
Turned as a child turns, lonely and crying,
And found the strength to face the world once more.

Always and always, power and beauty,
Beauty and power from ages ago,
Wisdom, verity, quiet, and courage,
Flow from the sea in a voice that I know.

Tones of compassion, tender and lulling,
Whisper to me on the edge of the sand.
Power and beauty, beauty and power,
Enter my soul like a mighty command.

For the sea is a word of almighty God,
A word that is clasped by the earth's embrace,
And the tide comes in, and the tide goes out,
And the Spirit moves on the water's face.

The sea is a word like a tolling bell,
And hearing it speak from its hoary tower,
I know what it utters, and all is well:
"Power and beauty, beauty and power!"

Great Expectations

MARIA ANN AIGNER

OUR THOUGHTS are like lumber in our liv they form the building material for o achievements. This is a statement of a l that holds a tremendous responsibility for each us. All history, all the records of the greatest m through the ages, and all the evidence of our sen bear witness to these words. We are the creators our own lives. We actually receive whatever truly desire in our minds and hearts.

Before the simplest commodity came into bei it first existed as an idea in the mind of some ma Tables, chairs, automobiles, houses, telephones, te visions: each of these came from an idea, a thoug image. Without thought the world would nev have come into being. God first planned it in H mind, created it, and then passed this divine gift man. He has given us the same powers and the sa abilities that He possesses.

What will you have from life? Will you ha happiness, prosperity, goodness, and wisdom? I your thoughts you can bring these qualities into yo life this very minute. You can watch these qualiti manifest themselves day by day, hour by hour, a minute by minute.

There is a great force of attraction that wo constantly in the world. Under its influence we a continually drawing to ourselves the thought imag that are most akin to our own. With the power

Se thoughts we see our images take shape before
eyes; we see our desires being fulfilled. What
expect to experience, we will experience. What
expect to see, we will see. What changes we first
ture to ourselves will soon occur. Even before
time of Jesus a few men were already aware of
dynamic power; for in the Psalms we read:
"My soul, wait thou in silence for God only,
For my expectation is from him."
re we see great wisdom bearing fruit. Eyes, heart,
l voice are fully open and aware: they are
king only for what is best and they know that
source of all that is fine and true is to be found
God.

Nothing can change the law. It stands for all
n. We only have to follow the law to draw to
selves the exact amount of happiness we desire.
w vital it is then to live only with expectations
great good! How important that we remove from
minds even the tiniest image of anything less
n perfection, since retaining and nurturing it not
y takes up room that would better be given to the
fect thought, but also draws to us other things
: are not perfect.

As we constantly strive to hold our minds in a
itive attitude, and as we continue to expect noth-
but perfection, we prepare the way for all good
low to us. We open the way for God to shower
with His blessings. God desires only the best for
But since He gave us free will, it is we, His
reators, who have the power to determine when
will choose this good. With our free will we can
ose for our lives what we wish, but before this

will can be brought into play, the thought image which this will is put to work must exist.

At this very moment, what is it you most des for your life? As you answer this question, lo deeply into your heart. Can you actually say y see this desire being fulfilled? Do you have a men picture of this desire constantly? For example, p haps you would like to have a new home. Do y think about getting it? Have you planned the roo you wish to have? Do you know where you want t home to be, how much ground you would like have, and what furniture you want?

You may say, "What's the use! I don't ev have the first $1,000 to start with."

Then I say to you: "You actually do not des this house at all. But once let your mind's eye ta over, once let your life be centered about thoug of this home and how you will develop it, once your expectation of owning it share your every ho and you will have given concrete form to your des and will be making an outward profession of yo faith in God and His power!"

Many of us are daydreamers, and usually t daydreamer is frowned on in today's world. Y daydreaming is essential if we are to live life in cord with God's great spiritual laws. Dare to dr mental pictures. Dare to lie on a hillside in the s and dream great dreams of the realities you wish your life. But do not leave your dreams on th hillside. Take them home with you. Keep them b fore you. Take them out morning, noon, and nig and look at them in all possible lights. Study the with all the inner wisdom you now possess. Dare

urt looking for that piece of property you need
e laying the foundation of your home. Dare to
to the nearest builder and get figures on the cost
your "dream house." Do this in spite of the fact
at you may not have five dollars in the bank. To
y you wish a house puts the house image within
ur own brain. Daring to go beyond that and dar-
g to start the actual plans causes the house image
attract to itself corresponding thought images,
at will make the house grow and bring it to com-
etion before your eyes.

All the God force that exists in every part of the
rld is now at our disposal, no matter where we
e or in what circumstances we find ourselves. We
n tap this force and become a part of it; we can
ve the benefit of its power, aid, and direction.
isdom, strength, endurance, beauty, happiness,
e, understanding, as well as the actual material
bstance we need to build our thought images,
de in things, places, books, and nature. In fact,
se qualities abide in every particle of God's
rld. They are a part of the great current that
ws outward from Him. When we lose ourselves
it we absorb into our bodies one hundred, one
usand, and even one million times the amount of
wer we have known before.

A few months ago one of the men holding office
my local community was appointed to a higher
dition. This left a vacancy for his former position,
l it was then necessary to have an unscheduled
ction. One of the parties was trying very hard
elect its candidate to this position, but the chances
not look favorable. The influence of the oppos-

ing party was very strong, and it had a great dea
money to spend to promote its candidate. Also,
chances of attracting the attention of the publi
an unscheduled election were slim.

I was a member of the party that seemed to h
little chance of winning and at first I listened to
negative comments with misgiving. Then I resol
to close myself off to these comments and insu
myself with prayer in order that these nega
thoughts would have no effect on me and wo
not have a chance to destroy the thought imag
was creating. I knew that others in the group w
doing the same thing. Letters went out to the
tire community just before the election, and q
a few persons made personal phone calls to aid
the campaign. The respect, enthusiasm, and the
lief that were exhibited must have prompted m
more voters to do their own thinking for the e
tion than would ordinarily have done so. On
day of the election the community witnessed
of the greatest turnouts at the polls that it had
had, and our party's candidate won. Desire to
plus the fact we had expected only good in
campaign equaled victory for us.

Since like attracts like, we can, by not guard
our thoughts, also bring into our lives all the
verse conditions man can possibly fall heir to! T
Book of Job is a perfect example of man's creat
for himself by his thought images exactly the t
of world he does not want.

"The thing which I fear cometh upon me,
And that which I am afraid of cometh unto m
Job lamented. It is understandable that Job's

ent wrong when he had these thoughts. By constantly anticipating disaster, Job created the images that actually attracted the unpleasant occurrences he had feared.

Last year I took a winter vacation in Sarasota, Florida. When I arrived I discovered that there was a Unity center around the corner where I could attend a study class on Tuesday afternoons. As their text the class was using Dr. Southard's *Truth Ideas an M.D.,* and the major portion of the discussion revolved around the common cold.

Dr. Southard studied for years the working of the spiritual law within the human body and the way in which mind actually controls the conditions we attract to ourselves, conditions that either upset our natural rhythm or sustain it. As Dr. Southard explains, when we worry about not catching cold we actually invite the forces that will bring the germs to us. Worry thoughts are strong and positive. Our taking medicine to prevent the cold, putting on more clothing, moving chairs away from drafts, and the like, actually constitute a statement of faith that we do believe in the power of the cold and its ability to do us harm. In reverse order, when we refuse to allow cold images to project themselves on the screen of our minds and then outward onto the larger screen of the world, we do actually deny the existence and power of the cold!

When I returned to New York I had a chance to take this demonstration, for both my parents immediately contacted influenza. I, too, began to feel a heaviness in my chest, a headache, and all the other usual cold symptoms. Finally getting control

of my thoughts, I organized a program that wo
leave no room in my mind for cold images. I be
work on some articles I wanted to write. I chec
out several books from the library, and after t
made evening appointments with several of
friends. My parents expressed fear over my catch
the illness they already had, but I continued
prayers. The result was that the next morning
congestion in my chest had disappeared, and a c
did not develop.

Simple demonstrations such as this prove
spiritual laws that are in existence about us. I
pected happiness when I made appointments w
my friends and the hours I wanted to spend w
them did materialize. This is exactly the way
which a spiritual law works in all things. Just
our civil laws have been established to maint
order in communities and to apply to all people, r
just to one person and then not to another, so, t
a spiritual law maintains order and applies to
people for all times and all conditions. No mat
how tremendous the change we expect in our liv
by first creating the thought image and then g
ing it the opportunity to attract similar though
the desired change can be produced for us.

Dr. Alexis Carrel has said: "Prayer is . . . t
most valuable form of energy that one can gen
ate." Daily prayer gives us the power and the s
taining force we need in order to create positive co
ditions in our lives, even though this praying m
be done in the face of the most trying circumstanc
at times. "With God all things are possible." It
we who limit His power; it is we who prolong t

me during which we wait for the good to come into our lives.

Again the Psalmist tells us of a short cut for chieving the good we desire.

"I will lift up mine eyes unto the mountains:
From whence shall my help come?
My help *cometh* from Jehovah."

ook up to the hills! Hold your head and your heart gh! Let them be high enough to see God at all nes. Hold your thought images of Him in close nnection with all other desires, and you will so l your mind with positiveness that there will be room for pessimism to creep in, for God is all-sitive, all-powerful, all-vibrating wholeness. Since ke attracts like, there will then be absolutely no om for anything but perfection to return to you, is co-creators.

Wishing on a Star

Helen M. Gilbert

How often at dusk when first stars appear,
Have I wished on a star for some trifle held dear,
Knowing full well that some witchery's might
Would redeem the wish I made that night.

Lord, grant again just one small trace
Of that trusting heart and gentle grace,
For all our cares a simple cure—
A childlike faith that loves and is sure.

Tapping God's Reservoirs

IDA F. KILLIAN

DARKNESS HAD DISAPPEARED, and a brilli
sun just above the horizon was painti
nearby clouds, which the ocean below
flected in splendor. A lone artist with his easel a
the highest sand dune was intent on capturing so
of this loneliness. Below, a group of sturdy fish
men, oblivious to everything but their work, p
pared for the day's catch. Two young girls, th
pockets bulging with shells, were busy gatheri
other shells. Far up the beach a puppy scamper
in and out of the water, coaxing his master to pl
with him.

I had seen daybreak on this island shore abo
the Atlantic many times, but its glory had never b
come commonplace to me. Varying beauty alwa
brought me new awareness of the oneness of o
Creator with His creation. I thought about the othe
who shared my panorama. Each filled his cup wi
what he sought, but none was poorer because a
other was enriched. If the artist perfectly portray
some shining cloud, his action did not subtract fro
what the others enjoyed. If I chose to store away
mental picture of nature's beauty for some dull
day, the others had no less of this beauty becau
of my enjoyment of it.

Oh, the sheer munificence of God! In all H
works there is always more than enough to
around. Whether it be a beautiful panorama

pether it be bread to satisfy the multitudes, there constant abundance with Him.

In Romans Paul says, "Be not fashioned according to this world: but be ye transformed, by the newing of your mind, that ye may prove what is at good and acceptable and perfect will of God." mind renewed believes in abundance. A transrmed mind discerns abundance in gifts that he ay never have considered before. One such enwment is thought. What a lavish gift from an -wise God. No man can estimate the tremendous wer of thought, for it defies limitations. By ought each mind has access to reservoirs yet unnceived by the imagination. With such a gift at disposal it seems incredible that anyone should her by habit or choice waste this power to think resentments, fears, or the like. Closely linked ch thought is the endowment of the ability to pray nfidently. To one seeking to abide in the fullness God, thought and prayer tend to become one.

Persons of genius are frequently looked on as ving certain knowledge that is given exclusively them from life's great source. But others should t feel excluded from this knowledge, for they, , can attain it if only they keep the channels of ir minds open. Having varying gifts and desires, sons will naturally think different thoughts and reby find different modes of expression. Should omposer envy the inventor's inspiration or a diphat covet his gardener's green thumb? Each st receive and use his own good. Thought is hout price. Contact with the heavenly Father is e for the taking, and thought and prayer are

available in unlimited supply. I am not depri
of productive thinking simply because someone e
has used his mind aright. God's prolific abundanc
still waiting to be brought into creative existence
everyone.

But how can we transform our thoughts i
demonstrations? Persons tend to become like th
with whom they habitually associate. Likewise,
ternal lives eventually reflect thoughts that h
been consistently harbored within. Silent and o
affirmations, fixed mental pictures of the blessi
we desire, and a constant attitude of thankfuln
for the good we retain all help tap the source
abundance; for when these attitudes become fi
the good we seek becomes ours. Ideas are the fra
work for this good, and persistent belief builds th
into full manifestation. Since we are God's childr
it is our heritage to draw on His abundance in t
manner.

A single definite action on our part often
releases our faith for specific demonstration. One we
known radio minister calls such an act a point
contact. Others term it an act of faith. Whatever
is called, it outwardly expresses a time of inn
certainty, such as that experienced by the wom
who touched the hem of Jesus' garment or that
the blind man who washed the clay from his ey
These actions of faith bridged the gap between ho
and the acceptance of God's good. After such an e
perience, invading doubts or false appearances a
like threads of smoke in the path of a mighty win
for our faith is made secure when it is openly de
onstrated.

Several pastors record prayers that may be heard
er the telephone any time of day or night. By
ng the right number, the caller hears the pastor's
ce stating the hidden desires the caller may have
n at a loss to express. This service is available to
who call the right number. Feelings of inferiority
feelings of other lack have nothing to do with
eiving. Exactly the same words are ready for all.
even greater measure our loving heavenly Father
eady to give freely to all who call on Him.

Prosperity has the same affluent source as creative
nking. With it goes this tested admonition, "Free-
ye received, freely give." It is a universal com-
nd, which gives universal results. Instead of
tching our tiny seeds, let us give them to the
th. Let us feed the soil and then watch God
nonstrate through us that it is He who giveth the
rease.

Some years ago while I was a student, I worked
one summer in the factory of a large radio manu-
turer. Seated before a constantly moving con-
er on an assembly line, I soldered a certain wire
each radio that passed before me. Occasionally
worker several stations before me missed the
ticular connection she was to have soldered. Im-
diately she would call to me and ask me to per-
m her operation, as well as my own. At times I
uld ask another to complete what I had been un-
e to do. Thus, we were intermittently giving and
eiving for the good of the whole, as well as for
ividual benefit, since we were paid for a num-
of completed sets rather than for separate jobs.
a similar manner, life's coveyer is ceaselessly mov-

ing by, and we retard our own good when we refu
to be channels of giving.

God invites us, commands us to test His law
plenty. "Bring ye the whole tithe into the sto
house . . . and prove me now . . . if I will not op
you the windows of heaven, and pour you out
blessing, that there shall not be room enough
receive it." First, we give our seeming inadequa
bit to God in simple obedience to His commar
He in turn promises blessings that are greater th
we can contain. This is evidence of His plenitu

Many who do not avail themselves of the ble
ings of tithing are saying, in effect, that they c
not do without the small portions that they owe
God. By doing this they deny themselves the abu
dance that God has promised. Again and again t
Bible makes it clear that not only is receiving co
tingent on giving, but giving must actually prece
receiving. Thus, we must place first things fir
Failure to receive is never the result of God's
sufficiency, but of our neglect to comply with t
conditions of His promise. Thus, as we believe
our hearts that we share His abundance He l
stows on us larger blessings.

Our sincerest yearnings for health, friendsh
peace, inner serenity, and countless other blessin
have both origination and consummation in our lo
ing, all-knowing Father. They become tangibles
the omnipotence of God working through the min
of those who both ask and give, meanwhile
knowledging with thankful hearts the munificer
of All-Good.

A recent Sunday-school lesson offered a grap

ample that we receive only when we give. My ass of seven-year-olds was fascinated by the way od fed Elijah as he sat by a tiny brook in the midst famine. The ravens swooped down with food th morning and evening to sustain the prophet. entually the brook dried up, but this did not cur- il God's provision. He directed Elijah to the home a widow to ask for food. This woman had only ough meal and oil for one last small dinner for rself and her son. One might think she was in ed of help, rather than in a position to give help. t by giving she primed her spiritual pump, each y thereafter she had meal and oil for daily bread til rain once again replenished the parched earth. is story shows that God's provision is like an er-flowing stream, for God did not produce at e time a large supply of grain and oil but only ough to fulfill each day's requirements.

As we consider our Father's abundance, let us knowledge His method of giving to us, a method better than any preconceived plan for personal eiving. Then let us stop, really stop, to enjoy h wonderful blessing as it comes. Our minds e often geared only toward the future and we s fail to recognize opportunity for present hap- ness.

Each separate good we receive is to be fully seen, mired, and welcomed with loving thankfulness. should be integrated into our lives with joy. hile it is true that anticipation invites God's gifts, is also true that He wants us to find rest and easure in His goodness as we receive it. When a w friendship presents itself, we must cultivate its

growth and bask in its warmth. When health is restored, we can rejoice in the sheer pleasure of living up and about again. When original ideas emerge from our minds, we can be thankful for the joy that being creative brings.

God's great reservoirs are always there, available to each who puts himself in a position to receive. We are "heirs of God, and joint-heirs with Christ." As we behold our abundance and become partakers of unlimited good, we tap God's reservoirs and enjoy with thankful hearts His never-ending blessings.

PARABLE

Robert Dodson

Down from an oak tree to the forest floor
An acorn dropped. Soil covered it, and snow;
Through sun and rain my young eyes watched it grow;
For this was forty years ago and more.
Today another oak stands stout and tall
Beside the weathered stump of parent tree,
Denying that its vast symmetry
Was ever held within a seed so small.
Divine potential, time's slow synthesis.
A green and graceful miracle's at hand;
And I, from simple childhood grown, may stand
Within the tree's wide shadow pondering this:
He best interprets life's eternal plan
Who sees in seeds the flower, and God in man.

The Truth Approach

CHARLES H. MATTERN

WHEN CONFRONTED by a difficult problem we may hear the well-intentioned advice: "Don't worry about it, but try to make best of it." Should we thus stoically resign ourves to any negative condition? Definitely not! We st approach such circumstances in the light of the rist message and ask God to design the solution our problems by His love, wisdom, and power.

A friend of mine who was a Truth student had tracted for some decorating work. As the work gressed many problems arose, and more work s involved on the job than the contract had cov- d. This meant that a large sum of money would bably be lost. Instead of worrying about this ential loss, my friend prayed for guidance for efforts. He began to plan how he could do the ra work in the most economical way. In his daily ditations he affirmed the Truth that God's abun- t goodness was in no way hindered by the ob- les. He also affirmed that his financial affairs uld be arranged perfectly. When the job was shed, his client inspected the work. Because he s impressed by its beauty, the client insisted on npensating my friend for all the extra expense t had been incurred on the job.

Thus, the Truth approach to a specific prob- and to one's life in general consists of a prac- l application of the principles of Jesus' teach-

ings. It is the joyous and positive approach to
that is governed by definite daily periods of pra
and Truth study. It is the approach embodied in
affirmation of Truth and in the implicit faith t
God is working in us and through us for our gre
est good. The Truth approach appraises the c
ditions that challenge us. It views these not as m
ters having unyielding control over us, but as pie
of pliable clay that conform to God's perfect
when we permit divine power to mold them. Wh
we use the Truth approach we do not experience t
least bit of pressure or tension in working towa
desired results. Instead, we maintain a tranquil
and a spiritually certain conviction that our nee
are being met by His love and power.

It was the Master who first demonstrated to m
how God's Truth could solve every problem. It w
He who showed how life could be pursued joyous
Jesus spoke very little of negative conditions, a
then only to point out that men are not irrevocab
bound by them. He taught that a spiritually creati
power abides in man. He said, "I and the Father a
one." "The Father abiding in me doeth his works

When the Master looked on those who h
sought Him out for healing, never did He acknow
edge the power of illness over them. Instead,
spoke Truth to them. To the leper He said, "Be th
made clean," and to the bedridden, "Take up t
bed, and walk." In every instance His approach w
the same: it was conceived fully in Truth. The
sult, too, was the same: it created instant wholene
in each individual.

It is interesting to note that many persons w

ne to Jesus for healing embodied in their atti-
le the Truth approach to their problem. For ex-
ple, this is shown in Jesus' healing of the blind
n. "According to your faith be it done unto you,"
us said to them, "And their eyes were opened."

Even the raging storm on the Sea of Galilee sub-
led before the Master's Truth approach. "Be still,"
oke Jesus to the thundering waves and wind. "And
ere was a great calm."

We can approximate the Master's Truth ap-
oach as we grow, through faith, in His conscious-
ss. "He that believeth on me, the works that I do
all he do also."

Today, if illness persists, if the purse seems
ronically empty, and if happiness seems beyond
r reach, let us rid ourselves of the negative ap-
oach that falsely denotes nothing can be done
out adverse conditions. Let us not tolerate a vacil-
ing approach that promises success only if chance
d luck conspire to aid us. Instead, let us make our
proach that of the humble Carpenter's. Let us
ke it the Truth approach, and as we do so we will
ed the advice of Paul: "Have this mind in you,
hich was also in Christ Jesus."

We can then resolve with Paul: "One thing I
" (we adopt the Master's Truth approach) "for-
ting the things which are behind," (we forget
r previous pattern of uncertainty in thought) "I
ess on toward the goal" (we persevere daily in the
uth consciousness that God has lovingly willed
t all our needs shall be met).

As a result of my experience with friends who
ve turned to God for aid in trying circumstances,

and who have demonstrated His love, power, a wisdom, I have discovered the following rules f using the Truth approach:

1. We can best begin using the Truth approa by prayerfully putting our problems into the o nipotently capable hands of the Father and by tra quilly affirming Truth for these troublesome con tions. We can affirm: *I am a perfect child of the F ther, in unity with Him. The loving presence of t Christ protects, prospers, and heals me, and radiat lasting joy into all of my affairs. Divine love, i finite wisdom, and omnipotence of the Father dire my efforts to demonstrate God's perfection for me.*

2. We must begin each day with prayer a meditation, for by definitely assigned periods which we voice Truth softly and meditate on it Truth for us, Truth soon becomes the dominati influence in our thought. An early morning peri of prayer and meditation actually sets the pace f the entire day. As this early morning period becom habitual, each day becomes a link in a chain th constitutes the permanent establishment of Truth our lives.

3. In our daily periods of communion with t Father we must dynamically affirm that our nee are being met by His love. While God's love is i describably radiant and beautiful and can hard be recorded by words, we do, by our daily con munion with the Father, possess the unshakab faith that our Truth perspective of life is absolute consonant with His love and with His will that w receive our good.

4. "All things whatsoever ye pray and ask fo

elieve that ye receive them, and ye shall have
iem." Jesus Himself taught this approach to prayer,
hich states that when we ask for blessings in our
ves we must believe that we will receive them.

A friend had once been so enslaved by worry
ver an inharmonious situation that she scarcely en-
yed a tranquil moment. One day as she was trying
relax in her garden swing, she decided to "let go,"
ut the burden in His care, and affirm, "Be still, and
iow that I am God." As she affirmed these words,
suddenly occurred to her that there was no need
worry about the situation that had been troubling
r for, as she glanced over her yard, she realized
e had never worried that her trees would not
ar fruit. And even though they had appeared
ther frail they had borne fruit each year. Thus
e realized that if she had faith in botanical laws
hich did not fail, she should certainly have faith in
od's perfect and powerful law which could not
il. She knew that no matter what happened, she
ly had to rely on the promises of the Master.
is affirmation of Truth combined with daily
ayer and Bible study became the dominating in-
ence in her life, and with it emerged the wisdom
at enabled her to solve her problem.

The Truth approach is also a very powerful spir-
al treatment for illness. If illness has become our
oblem, let us bless those who care for us. Let us
main cheerful and be joyously assured that the
aling power of Christ is fully operative in us. If
are bedridden, let us keep the following Truth
tement prominently displayed on our bedside table
here we can see it at all times: *"The healing power*

of the Christ surges through every fiber of my l ing, and I am being restored to perfect health Through the day we can refer to this statement a make it the theme of our prayer and meditati periods. Thus, saying that we are already whole spirit will soon reflect itself in signs of our recove It certainly is no idle statement for us to say th we are whole, for as we do so we accumulate sp itual power that helps to heal us.

Recently a friend related to me that when s was told she would be an invalid the rest of h life she became frantic. However, a friend who sa how upset she was suggested that she read a Uni article describing the healing power of Christ. The first few prayer periods became the turning point f her. Instead of having feelings of doubt and fe about her recovery, she began to know that Chris healing power was hers and only needed to demonstrated in her life. She knew, too, that Chr was as near to her as He had been to any who h ever come to Him for healing. This ever-growi realization of the healing presence of the Chri brought new improvement in her health each da Today she is entirely whole.

As we approach daily affairs by the use of the principles of Truth we discover that divine pow keeps several steps ahead of us to smooth the w for a fuller life for us. Obstacles that threaten evaporate before our courage, love, wisdom, a patience. We realize that the protecting presence Christ surrounds us throughout every moment of t day. "I am with you always," said the Master. O Truth approach then becomes the active expressi

our oneness with Christ.

A distinguished scientist once said that what we ay, do, or think always affects mankind in some anner. The truth of this statement was illustrated ite clearly for me in this way: As a boy I enjoyed ssing pebbles into the center of a pool, watching e encircling ripples grow and grow until they ached the shore line. From this I drew the analogy at when the Master's teachings were our approach life, our every word, deed, and thought, were ples of great good from the awakened spiritual ter of our being.

Actually, the ripples of good that spread out m the Christ teachings reach much farther than can possibly imagine and, according to the scien-'s statement, they then affect mankind. But be-se these ripples originate from our awakened ritual centers they affect mankind in a positive nner. They adjust conditions, bless all with whom y come in contact, and benefit society in general. us, no matter how unimportant we may believe role among mankind, by our Truth approach we come creators and builders of great good and reby establish His kingdom among mankind.

Let us approach affairs in our lives in God's name l through His power, for He is the one who fash-s our affairs, and environmental conditions are clay with which they are fashioned. "It is your her's good pleasure to give you the kingdom," us said. Let the Truth approach be our beacon nt to life; let it be the method for demonstrating truth that we are His heirs and the recipients of magnificent gifts.

Power-Generating Faith in God

KATHRYN SANDERS RIEDER

THE GENERATION of power that has made l
easier for untold millions is of vital conc
to industrial progress. The power of strea
and waterfalls has been harnessed to do useful wo
for the world, and in many places great plants ha
been built to generate vast power.

In the life of each person there is a heartfelt ne
for more power to make daily living what it oug
to be. The use, and not the abuse, of power is t
goal of everyone, for the abuse of power only p
duces arrogance and oppression. But power ge
erated by faith in God channels each experience in
more abundant living.

Power-generating faith is needed especia
when we experience periods of discouragemen
Such periods put us in a receptive mood that enabl
us to see the futility of depending on our ow
strength alone. Faith in God strengthens us to de
with disappointments in such a way that we becon
master.

Isaiah said: "He giveth power to the faint . .
they that wait for Jehovah shall renew their strengt
they shall mount up with wings as eagles; th
shall run, and not be weary; they shall walk, a
not faint."

Often we have difficulties because we forget t
validity of these wonderful promises. A minist
who always included a talk to the children in h

gular service illustrated this truth to them in the llowing manner: He told the children to go out to the street where a man was waiting to give them nnies. The children smiled, but not one yielded the minister's urging to investigate. Then the man ho had been posted in the street came walking own the aisle with his hands full of coins. He had en waiting outside to give them to the children.

"That is the way we are with the promises of od," said the minister. "We don't believe them."

Yet, from Bible days until today, man has been oving the power of faith in God in generating ded strength to meet crises in life. Matthew, Mark, d Luke all record the story of the diseased woman ho had faith that if she could touch the hem of sus' garment she would be healed. These writers l how Jesus turned, looked at her, and said, "Thy th hath made thee whole," and her healing was en instantaneous.

The striking thing about the apostles was their nsformation through faith. They became men of thority and power, full of the ability to do the eat deeds Jesus had commissioned them to per m. They had been ordinary men before faith in od and in Christ had changed their lives. Then ey went about witnessing to the power of that ith.

"But," some say, "I feel so far from all that sort thing. Oh, yes, I believe in God, but He seems far away from my problems." One religious writer minds us that God is as near as our heartbeats. We ve only to place our fingers on our pulse, for h every beat our Creator is caring for us and

with every breath drawn He is sustaining us. It
ridiculous to say God is far away. We have only
recognize His wonderful presence in our lives. Ev
when we forget to believe in Him, He still holds
in His tender, loving care and awaits the time
our awakening and recognition. "Be still, and kn
that I am God," He says to us.

To review the endless powers, abilities, blessing
and opportunities given to each man is to rene
faith in God and in the power of faith to make the
things more effective. Faith in God generates t
power to make living worth while. The reason
many persons are unhappy and poorly adjusted
their work is that they do not feel their lives a
worth while. While this feeling exists it casts
blight over happiness and fruitfulness in the e
deavors of these persons.

One woman who was no longer young was
talented, successful, and charming as she had be
in her youth. She said she thought the greatest thin
in life was to discover our talents (and we all ha
them, she added) and work all our lives to develo
them. She did not mention wealth, fame, and gre
ability, though she had possessed these, but sh
stated what so many of us have learned: that eac
one has a little plot of ground given him to wor
It certainly is not another's plot, and it may n
seem to be enough for us. But when it is worke
in faith we find it sufficient to keep us interested
happy, and useful. Thus, we must have enoug
faith in God to generate the power to develop ou
talents and keep them active.

Another woman thought she had no speci

lents, yet her home was always inviting. She d a gift for making people feel welcome and she ways sent them away encouraged about situations their lives. She was not conscious that she helped ers to any great extent until one day a woman d to her: "You do so much good. I can come and k to you in confidence, and you always help me. ou cheer me up!"

This woman then started thinking that perhaps e needed greater faith in her ability to help others. e began to take a more active part in the entertain- done by women's clubs and she became more ive in church and school organizations. She was e to develop her qualities of leadership as she de guests welcome and increased their interest attending meetings regularly. As she acted on her th she found she obtained the power to contribute talents to these groups.

An older mother had a gift for telling stories t children loved to hear. Through long experience h her own children she had learned which stories s liked and which stories girls wanted to hear. is led her to start telling stories in a regular hour the public library. Later she helped with Bible ries at a vacation Bible school. Actually, it took reat deal of power-generating faith to launch out this new activity, for she was at first quite hesitant ut beginning it. But she soon developed confi- nce in her ability. Thus, she made a welcome con- ution to the children and filled her own need to e richly of her time to others.

Faith in God generates new power to adjust to changing conditions of our world today. With

the great shifting of people from one community t another, with the leisure that is releasing people t live with greater freedom than ever before, mar persons are finding a need to increase their inn resources to master new problems.

One group of people in a community was di mayed to see the living conditions of migrant wor ers who were brought to live in camps near the town. But with a powerful faith in God, this grou went to work to aid these workers. Often the nee of the workers were very touching. For exampl one woman had been obliged to leave her prematu baby in a hospital incubator in Florida when th workers came north. Not speaking English or u derstanding what to do, she did not even know her baby had lived. This group, which consisted c church women, learned of her plight, wired th hospital, and on finding that the baby was well, a ranged for its reunion with the family.

If we need more proof that faith does genera power, we have only to look back over the years an see how great have been the products of our fai and of those we have known. One man who ha labored for fifteen years on a research project sa the letter of a single woman who was greatly helpe by it had made all his years of research worth whil for he knew that others had probably benefited l his work, too.

A woman writer who had never before e perienced a period in which she was unable to wri became almost superstitious that she might e perience such a period. For seven years she wro steadily and successfully and then suddenly she fe

fat she could no longer write. Actually, rejections e had at this time were due to business conditons, and the lack of ability to write was undoubtedl due to her imagined fears. It was certainly a period depression for her, but she said that as she had ways been a religious woman, she made it a matof prayer. "Every good gift and every perfect ft is from above, coming down from the Father lights, with whom can be no variation, neither adow that is cast by turning."

This prayer enabled her to overcome her fear d she soon regained her ability to write. She even reased her former output. To maintain her ability write she decided never to contribute to the conrsation when other writers talked of their difficuls in this respect, and she tried very hard not to inlge in negative conversation that might bring on gative conditions.

Power-generating faith was described by a man o told how it had helped him in his own life. As oy he had lived in an underprivileged part of a at city. Fortunately for him, a man who had great th that the power of the Christian religion could p boys taught a Sunday-school class in that neighrhood. This boy, who came from a large family, l that he attended class there simply because he nted to play basketball, and one had to attend this ss three Sundays out of four to use the gymium. He said he knew that at the time he must e loved the gymnasium more than he loved the d.

The Sunday-school teacher wanted to help this year-old. He took the boy aside and told him

that if he would attend class regularly for thr
months and not miss any of the classes he would
given a present. The boy accepted, and at the end
that time he was given a knife by the teacher.

At home he had not been urged to attend chur
and he said he had often wondered what kind
person he might have become if it had not been f
the influence of the Sunday-school teacher. He nev
forgot the interest the older man had shown in hi
for it had affected him deeply at the time.

This boy then moved away from the neighb
hood. Many years later he was getting ready to
tend the seminary, and the night before leavi
home he found the knife while he was packir
He wondered if the man were still living. He we
to the telephone and, without disclosing his ov
identity, discovered that this man was still alive a
well. He decided to take the knife and go acr
town to pay a debt of gratitude to his former teach

The older man did not recognize him at first, b
when he saw the knife he remembered his form
pupil. The young man thanked his onetime teach
for what he had done for him and told him th
whatever good he accomplished in the future wou
be due in large part to the Sunday-school teache
for this teacher had helped to give him the wort
while ambition he now had. The old man was qui
happy to hear this. He said that in his whole li
he had never earned more than thirty-five dollars
week. There were not many occupations for whi
he was trained. But he had taught this class of bo
as a labor of love. He said the knowledge of ho
this boy had gone ahead was actually worth mo

) him than a check for ten thousand dollars.

Later, the young man preached the funeral for is former teacher. Eighteen former members of his unday-school class attended the service, and the oung man found that all were doctors, teachers, or usinessmen with noteworthy success in their firms. e himself, of course, had become a minister. This as certainly a great testimony to the power of this acher's faith in God, for he had been a source of ower and security to the young boys who needed so much.

The boy who became a minister is now minister- g to a large congregation that is made up of every ce and is in the underprivileged section of a great y. As he serves the people in his congregation he n never forget the debt he owes the man who lped him to find a source of never-failing security.

In its grip with the realities of life, power-gen- ating faith in God is revealed with all its strength. fore witnesses such as those just described the oke of doubt is dispelled and we see the clear, ght flame of certainty. We are filled with new sdom as we set out with renewed vigor for our al, which is to obtain deeper faith in the power God to bring about new life for us.

Religion, as I use the term, is a spiritual flowering, and the man who has it not is like a plant that never blooms. Men of science do well enough with no other religion than the love of truth, for this is indirectly a love of God.—BURROUGHS

"Where Art Thou"

MILDRED W. BROWN

FOR MANY PERSONS love is the most absorbin subject in the world. It is true that this simp little word is used with a variety of mea ings, and as an emotion love is felt in varying d grees by each of us. But, even though love is of i terest to nearly everyone, there is also a tremendou lack of love in the world today. If this were not tru there would be little concern with preparations fo war, and there would not be thousands on thou sands of cases of neuroses and psychoses bein treated in mental hospitals.

The primal conflict in the world today, how ever, is not of warring men. It is the conflict be tween two great emotions, love and fear. These ar two of the most deeply rooted emotions in man.

In human relationships the conflict between fea and love comes about early. In infancy a baby love its mother from whom it receives comfort, satisfac tion, and security. These are accepted unquestioning ly by the child. But, as the child begins to grow up and assume responsibility for its actions and atti tudes, a training program is set up. Discipline is th order of the day. There are "shalts" and "shalt nots" on every hand, and penalties and rewards dangl from each. With discipline comes a degree of re bellion. The child says, "I'm going to try this and se what happens." With discipline, then, comes dis obedience. And disobedience results in a guilt com

lex, which is nothing more or less than a feeling f fear that one is outside the protecting presence of ve.

Do we remember as children the sense of guilt at lurked inside us after we had been disobedient our parents? How afraid we were to face our parnts! Why? Was not our basic fear that the good ey had always given us would now be withheld? onsequently, we felt cut off, alone, friendless, and nloved. We probably wanted to hide somewhere.

The same feeling that we had in child-parent re tionships we find in our relations with friends, or ith husband or wife. If we feel that we have ronged someone, there is a fear that grips us. We ink that we fear the wrongdoing will be dis-vered. Actually, however, we are not afraid that e wrong will be discovered but that the results the discovery will cause us to be loved less than e were before. We ask ourselves, "What will hapn if——?"

Love and fear are among the most deep-seated all the emotions. In the beginning, in the Garden Eden, love was the dominant feeling. And with came a feeling of well-being, security, and freeom from responsibility. The love of God provided r every need and every desire.

Adam and Eve lived in the Garden and had acss to everything that was in the Garden. Then one y the Lord God told them they could enjoy the od of everything that was in the Garden, but ey could not eat of a certain tree. They were told ey should not bother this tree, because if they did d said they would suffer for it; they would even

die if they appropriated its fruit of good and evil?

Like all willful children, they rebelled again this command and disobeyed by eating the frui The feeling nature, symbolized by Eve, tried it firs Then Adam, the reasoning faculty of mind, followe her lead. It is well to remember that, when we lea ourselves into a situation with our feelings and wi dom does not direct us, we are often headed fo trouble!

When the Lord God, to whom Adam and Ev had always before been open and aboveboard in a their activities, did not see them walking openly i the Garden, He called to Adam.

From their hiding place they heard the Lord Go ask, "Where art thou?"

And from his hiding place Adam answered, " was afraid . . . and I hid myself."

It is here that the emotion of fear is first recorde as appearing in mankind. Why was Adam afraid? Why did he hide? Because he was naked, he said But that was a strange answer, for he had befor been naked all the time and had not been afraid The situation was no different then than it had been before. Up to this time he had not been aware of his nakedness. What had suddenly made him aware of his unclothed state?

He became aware of this unprotected state because he saw himself as a disobedient child. He did not hide because he was unclothed, but because he stood unprotected against the penalty that he felt would result from his misdeed. The covering he had enjoyed before was his own assurance of the love of God. Now, because of his disobedience, he was

ripped of this loving, protective care that he had een enjoying. It was only Adam, however, who had hanged; God had not changed.

Since the time of Adam and Eve's disobedience vidence of the fear that results from a feeling of the ck of protecting love has been seen on every hand. Well," some of us may say, "if it has gone on that ng, can we do anything about it?" Yes, indeed, here is something that we can do about it.

When the Lord God asks, "Where art thou?" nd we are hiding and saying, "I am afraid," we are ot doing much about it. But when we come to now, recognize, and accept the fact that the cause f the lack of love in our world is but the lack of in our own consciousness, then we are beginning do something about it.

For centuries man has been told in a matter-of-ct manner that God loves him. As long as we feel at we do not enjoy the protecting care of our Fa-er-God, we cannot see His love for us. How can e honestly love God as long as we feel that we ve been cast out of His abiding love.

As long as man holds the feeling that he is sepa-ted from the love of God and that God is pun-ing him for his misdoings, he will continue to ffer for his wrongdoing.

What can we do about it, then? Or let me ask, hat would we do if we had had an upsetting ex-rience with a person whose friendship we wished keep? We would make every effort to let the iend know how much we cared for him, would e not? Only in cases where we would not care keep the friendship would we ignore the inci-

dent and let it stand without trying to patch it up

Can any one of us afford to ignore our friendsh with God? We certainly cannot if we want to fi the solution to our problems. It is time to swallo our pride; it is time to swallow the fear that might be discovered in the wrong, and it is time admit the truth about ourselves. It is time to reali that God has truly never changed, but that we ha hidden ourselves because we have been disobedie to the law of divine love.

As we learn to love God we erase the feeling uncertainty and the negative emotions that ha been flooding into our lives through fear. God h continued to love us and show us His love eve when we have been at our very lowest ebb of u derstanding and appreciation. As we begin to fe love for God in our hearts, we have no fear, for th love erases fear. It erases the fear that caused us want to hide from what was believed to be God wrath. God has no wrath; He has only love. Ho could God be wrathful when by every means possib the constancy of His love is being proved to us?

Whatever degree of love we feel for life, f our loved ones and our friends, it is but the expre sion of God's love that has been planted in o hearts from the beginning. Every feeling of lo that comes to us from others is but God's love ma manifest to us.

That the Son of God was sent into the wor that through His life we might have life is eviden of God's protecting love sustaining and supplyi our every need.

The important thing, then, is to realize that G

as not forsaken us or left us to fend for ourselves. et us remember that we are very close to the heart f God and that love is the unifying, harmonizing ower of the universe. It is only through our love hat we can overcome any seeming separation from he Father.

I once knew a woman who had many fears. She ould wake out of a sound sleep in the night and or no apparent reason be gripped with cold, agoniz- g fear. To overcome this, she began to work with he idea of love for God. As she became engrossed ith the idea that God's love was always with her as protecting mantle, wherever she might be or what- ver the condition facing her might be, she ex- erienced a great feeling of love for God. As this verwhelming feeling transcended her fear, she was ble to overcome completely the dread fear she had een experiencing.

God is love, constant and unchanging. There- ore, God's love for us is constant and unchanging. When we begin to concern ourselves with our love or God, there opens for us a new and wonderful orld that is free from fear.

"There is no fear in love: but perfect love casteth ut fear."

The perfect love that casts out fear is the love nd trust we feel for God. It goes without saying hat God first loved us; otherwise we could not know his great emotion. But, if the understanding that we hould love, trust, and obey God would dwell in very soul as strongly as has the fear of God, what happy, peaceful world this would become! There ould then be no hate, no fear, and no inharmony.

As we are told in the Bible, the reasonable a sound basis for our loving God is that God fi loved us. Because of the constancy of His natu God still loves us, no matter what we do. Wh we are aware of God's love for us and when we lo God because He first loved us, then we will do tho things that cannot ever again separate us from t thought and feeling that we are covered with H protecting, sustaining love.

"Where art thou?" That is the question. But t answer is not "I was afraid . . . and I hid myself No, the glorious, magnificent answer rings fort *I am infolded forever in the eternal, changeless lo of God, and my love perfected in God's love cas out all fear.*

BELIEF

John D. Engle, Jr.

How can I fail to have belief in God
When He has shown so much belief in me?
How can I doubt Him now that He has placed
Me here in the realms of His reality?

Can I ignore Him now that I have climbed
The ladder of my belief to touch His face?
Can I neglect Him now that I have drunk
Deep from the flowing fountains of His grace?

He believes in me; and I in Him.
He gives me all; myself is all I give.
Because I yield to His reality,
He blesses me with Truth each day I live.

Out of Bondage

R. H. GRENVILLE

IN THE RICH SYMBOLOGY of the Bible there are few stories holding more significance for us than that which is recorded in Exodus.

When we go into the inner meaning of its varied vents, we realize that it is more than just the record f historical events that occurred thousands of years go; that it is actually the story of each man's journey rom sense to spirit, and contains vital instruction.

Originally man descended into Egypt of his own olition. He was there as a guest privileged to ap- ropriate the vital energies of Spirit. Too much in- rospection is not good, even in spiritual matters. here must be an outer as well as an inner, a body s well as a soul, an action as well as an idea. There ust be substance for spiritual ideas to thrive on, nd this substance is located in Egypt, the hidden ealm where thoughts become things, material con- ciousness, body consciousness.

Pharaoh is the ruling power in Egypt, and he epresents belief in materiality. His rule is benign hile it is under the influence of Joseph (imagina- on focused on Spirit). In this state Egypt recognizes s true function in Being and places its vast reser- oir of substance at the disposal of the higher self. ut as soon as the imagination becomes inactive or s centered on lesser things (when Joseph dies) we nd ourselves under an iron discipline, imposed by ne Pharaoh "who knew not Joseph."

Then the sense consciousness believes itself to b
an end in itself, the ultimate power. The spiritu
forces that originally moved there in freedom a
enslaved, and the whole organism is oppresse
Things and circumstances apparently rule us (w
are slaves of the Egyptians), and it is in this ve
condition that most of us first turn to the possibili
of divine help. We cry out "by reason of the bon
age."

Now it is important to note that while God im
mediately responded to the cry of the Israelites an
decided to deliver them, He did so in no hasty an
spectacular manner. Without a doubt He could hav
carried the entire nation away in a whirlwind, o
given Pharaoh a sudden change of heart. Instea
He selected Moses to be His messenger, and i
structed him to go to Pharaoh and prepare to lea
the Children of Israel out of Egypt. Moses' imm
diate response was, "Who am I, that I should g
into Pharaoh, and that I should bring forth th
children of Israel out of Egypt?"

The name Moses means a "drawing out . . . ex
tracting, i.e., from the water." Moses represent
awakening spirituality, spiritual receptiveness an
intuition, that which draws us out of the waters o
negation when we allow it to do so. But the intuitiv
faculty recognizes its insignificance in the eyes o
the sense man. "Who am I, that I should go unt
Pharaoh?" Furthermore, it recognizes its inabilit
to influence thoughts and habits that are under th
dominion of sense, the belief in lack and erro
Moses protested that he was "slow of speech, and o
a slow tongue." The intuitive faculty is that in u

which is in direct communication with spirit, but lacks the forcefulness with which to convince the sense mind. It instructs us by a process of pure knowing, by those "hunches" and ideas which are so often disregarded as foolish and impractical. "They will not believe me, nor hearken unto my voice."

How true this is in actual experience. The evidence of the senses looms so terrifying; the facts and figures of intellectual reasoning wield such authority that we fail to heed the meek voice of intuition or sense anything practical in it.

Therefore God instructs Moses to speak through Aaron, his brother. As brothers, Aaron and Moses represent two closely related aspects in mind, the intuitive faculty and the reasoning faculty or intellect. When the intuitive faculty speaks to us through the reasoning mind we are more disposed to listen, for its arguments are plausible and appeal to us. Aaron "can speak well." Yet we should bear in mind that the intellect is not great in itself but only as the "mouthpiece" of a higher and less perceptible faculty. Sometimes we are so swayed by the personality of Aaron that we prefer him to Moses and are led to pin our faith on cold logic and systems devoid of spirituality, figuratively worshiping the golden calf.

The important first step in ridding ourselves of the Egyptian yoke lies in our own dissatisfaction with it. The Israelites had been in bondage to their taskmasters for over four hundred years, but it was not until they rebelled against their lot and cried out for deliverance that God took steps to help them. This illustrates an important spiritual law. We must

move toward God before He moves toward us. Ou desire to be free prepares the way for freedom.

Pharaoh represents material consciousness. W and our forebears have served him for countle generations both in the race consciousness and i personal consciousness. Every time we acknowledg error or lack or evil as having power of itself, w put ourselves in bondage to Pharaoh. Moses an Aaron on the instructions of Jehovah demanded th freedom of the Children of Israel. Pharaoh's imm diate reaction was to oppress them even more tha previously. No sooner does the error consciousnes find itself threatened by Truth than it seeks in ever way to tighten its grip on the organism. For a whil the misery seems to increase, for we have not yet th freedom promised by Truth and are deprived of th meager respite that we had previously found in ou faith in materiality (we are forced to make brick without straw).

Almost every student of Truth at some time i his experience comes up against the stubbornness o Pharaoh. He brings the word of Truth before th subconsciousness and demands his freedom as child of God. The sense mind seems to yield fo a time, and the student believes himself to be finall free. Yet the first crisis proves him to be subcon sciously unchanged. Truth has not influenced Pha raoh. Pharaoh is said to have hardened his heart. H represents the implacable despotism of fixed materia belief, which is one of the most difficult things w shall ever have to escape from.

However Moses and Aaron persevere. Time an again they return to Pharaoh and renew their de

ands, each time with increasing authority and gor. Outwardly things seem unchanged (the raelites remain in Egypt) but a great upheaval is oing on in the inner realms, and Pharaoh and his eople are afflicted with a succession of plagues, culinating in the plague of darkness and the death of e first-born.

The tenacity of sense consciousness is indicated Pharaoh's unwillingness to grant the Israelites eir freedom even in the face of grievous affliction. he plague of darkness represents the next-to-last ruggle between sense consciousness and Truth, a eriod of failure to understand, of spiritual and ental confusion. It is characterized by such emoons as fear, doubt, and despair. The whole orunism seems to be torn asunder, and frequently hysical upheavals accompany the process. This tter usually indicates the change taking place in nsciousness when the error thoughts are overcome Truth.

The death of the first-born of Egypt symbolizes e destruction of major error beliefs, especially ose which tend to perpetuate and strengthen old ror conditions. It is this final catastrophe which akes Pharaoh give up his hold. When the major ror ideas are wiped from consciousness we find urselves filled with a glorious sense of freedom. here is a surge of life and strength through the ntire organism. Functions that had seemed stagnt and oppressed are now active with a joyous tivity. We feel light and energetic. The spiritual rces of the organism have begun their journey to e Promised Land, the redeemed body. This re-

generative process may vary in length, some peop completing it quickly, while others may require lifetime or several lifetimes. But the movement ever onward, ever progressing toward the ultima divine goal.

To the average person's experience in Truth, th story of Exodus is a remarkable parallel. The for years' wandering suggests a fluctuating progre through a wilderness of unproductive and undi ciplined thoughts, even whole periods of experienc barren of spirituality. But Moses and Aaron, th two great directive faculties of mind, continuall urge us forward. Eventually we cross over the Jo dan into Canaan, which symbolizes the body co sciousness, also divine substance, that which unde lies and is governed by Spirit. Canaan, meanin "lowland," is that which underlies or is subservie (to Spirit).

Until they reached the borders of Canaan th Israelites were under the leadership of Moses, Aaro and Aaron's sons. These represent the lesser facul ties of mind, which may lead us through the pre liminary or lesser stages of spiritual unfoldmen But they must give up their leadership to the I AM or Christ self, here symbolized by Joshua, whos name is almost identical in meaning with that o Jesus. Under no lesser leadership can we come int possession of Canaan, Joshua being the symbol o self-mastery. Once in Canaan the Israelites (spiritua thoughts and ideas) thrive and multiply until the possess the land, which is subsequently divide among the twelve great tribes (representing th twelve spiritual centers in the body).

In the terms of colorful history and beautiful nguage the Bible maps the journey of the soul. xodus represents but one of the many stages in is journey from the sense man to the divine man Christ. Those who study its pages with a prayer- l and meditative heart find much to encourage d enlighten them. They see their own problems et on the stage of experience and solved by living tors. They hear again the glorious promises of od. They walk in spirit on holy ground and receive e benediction of the Almighty.

Let us study this map and take this journey. It atters not at what particular stage we may find rselves at present, whether we groan under the sh of the taskmaster or wander perplexed in the lderness; whether we cry in a spirit of rebellion or nd in awe of the burning bush. Here is the chart r our journey, and the voice of God in the heart of ch of us declares: "This is the way, walk ye in it."

The forgiving love of Christ fills my life.
My desire is for good.
I see the good in you, my neighbor.
I bless every function of my body.
I condemn no man because I look for the Christ in all men.
The spirit of good is active in every part of my mind and body.
I rejoice in omnipresent good.

—SELECTED.

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: "God is love," and His love radiating through me gives me increased understanding.

Prosperity: Quickened into a new feeling of God as love, I am a magnet for riches of every kind.

Healing: In the feeling of God's great love, I am radiant with health.

INSTRUCTIONS—We are told in the Scriptures that God is love. To feel His loving presence we turn to Him in prayer. There is no lack that He will not fill, for it is the nature of love to give. To receive God's blessings we should stimulate love in our hearts for, "He that abideth in love, abideth in God, and God abideth in him."

By using the Illumination, Prosperity, and Healing Thoughts each day we can come into a deeper realization of God's love and its power to move for good in our lives.

The love of God for His children is beyond scription—a love so tender and so deep that it not be mentioned in the same breath with ordiry love as known by the world. The great love of ing is deeper and wider than the thoughts and e words of man have compassed since the beginng of language. It can be known only on its own ne, and man must awaken within himself the pacity to feel a mighty love before he can comehend how great is the love of God.

But only the meek and lowly in heart may know e depths of the Father's love. It is not revealed to e self-sufficient, because they do not open the way ough their own childlike, innocent hearts.

If we love the things of sense or materiality, we e joined or attached to them through a fixed law being. In the divine order of being, the soul, or nking part of man, is joined to its spiritual ego. it allows itself to become joined to the outer or nse consciousness, it makes personal images that e limitations.

Among the apostles of Jesus, John represents ve. When this apostle is "called" love is quickened consciousness. The calling of this apostle consists bringing into one's consciousness a right underanding of the true character of love, also in exising love in all the relations of life.

To increase understanding affirm:

"God is love," and His love radiating through e gives me increased understanding.

The Father yearns to have His love felt by eve one of us. He has given us the capacity to feel and He waits until we develop it and open our liv to the flood of good that He pours out to through His all-sufficient love.

Love is the drawing power of mind. It is t magnet of the universe, and about it may be cluster all the attributes of Being, by one who thinks in d vine order.

Many who have found the law of true thinkir and its effect, wonder why supply does not come them after months and years of holding thoughts bounty. It is because they have not developed lov They have formed the right image in mind, but th magnet that draws the substance from the stor house of Being has not been set into action.

When love is brought into action in the co sciousness of our race, it will change all our metho of supplying human wants. It will harmonize all th forces of nature and will dissolve the discords tha now infest earth and air. It will control the elemen until they obey man and bring forth that which wi supply all his needs, without the labor that is calle the sweat of his face. The earth shall yet be mad paradise by the power of love. That condition wi begin to set in for each one just as soon as he de velops the love nature in himself.

Confident that plenty is for you, affirm:

Quickened into a new feeling of God as love I am a magnet for riches of every kind.

Love in Divine Mind is the idea of universal ity. In expression love is the power that joins and nds in divine harmony the universe.

All metaphysicians recognize that certain words ed persistently mold and transform conditions in nd, body, and affairs. The word *love* overcomes te, resistance, opposition, obstinacy, anger, jealsy, and all states of consciousness where there mental or physical friction. Words make cells, d these cells are adjusted one to the other through sociated ideas. When divine love enters into man's ought process, every cell is poised and balanced space, in right mathematical order as to weight d relative distance. Law and order rule in the olecules of the body with the exactness that charerizes their action in the planetary system.

Sickness is not good because it is not of God; but through past ignorance in thought or act a per- n finds himself in its grasp, he can hasten his deerance by affirming the experience to be a good son that he will take to heart and profit by. If bemoans his sad fate, he throws the shadow of om into the healing waters of love, thereby corting them and weakening their action for him.

The one who has made union with divine love rough his inner consciousness, who lets it pour its aling currents into his soul and his body, is fornate beyond all description.

Feel the healing love of God now, and affirm:

In the feeling of God's great love, I am radiant th health.

Sunday LESSONS

These lessons point out the symbology of the Bible and terpret it according to the Unity teaching. Study with open mind and Truth will convince you. Bible text is ta from the American Standard Version of the Bible, copyri 1929, by the International Council of Religious Educati lessons are developed from outlines prepared and co righted by the Council; both are used by permission.

Lesson 5, February 3, 1957

UNITY SUBJECT—*Man's Full Expression.*

INTERNATIONAL SUBJECT—*Our Mission as D ciples.*—Matt. 9:35—10:8, 24, 25.

35. And Jesus went about all the cities and v lages, teaching in their synagogues, and preaching t gospel of the kingdom, and healing all manner of dise and all manner of sickness.

36. But when he saw the multitudes, he was mov with compassion for them, because they were distress and scattered, as sheep not having a shepherd.

37. Then saith he unto his disciples, The harvest i deed is plenteous, but the laborers are few.

38. Pray ye therefore the Lord of the harvest, that l send forth laborers into his harvest.

1. And he called unto him his twelve disciples, a gave them authority over unclean spirits, to cast them o and to heal all manner of diseases and all manner of sic ness.

2. Now the names of the twelve apostles are thes The first, Simon, who is called Peter, and Andrew h brother; James the *son* of Zebedee, and John his brothe

3. Philip, and Bartholomew; Thomas, and Matthe the publican; James the *son* of Alphæus, and Thaddæu

4. Simon the Cananæan, and Judas Iscariot, who al betrayed him.

5. These twelve Jesus sent forth, and charged them, ing, Go not into *any* way of the Gentiles, and enter not o any city of the Samaritans:

6. But go rather to the lost sheep of the house of ael.

7. And as ye go, preach, saying, The kingdom of aven is at hand.

8. Heal the sick, raise the dead, cleanse the lepers, t out demons: freely ye received, freely give.

24. A disciple is not above his teacher, nor a servant ove his lord.

25. It is enough for the disciple that he be as his cher, and the servant as his lord. If they have called the ster of the house Beelzebub, how much more them of s household!

GOLDEN TEXT—*The harvest indeed is plenteous. t the laborers are few. Pray ye therefore the Lord the harvest, that he send forth laborers into his rvest.*—Matt. 9:37, 38.

SILENT PRAYER—*I exert my powers in the service peace and good will, and I reap a rich reward.*

We get the most good out of our study of the riptures when we apply the lessons directly to ourlves. The life of Jesus is the life of every man as might be lived if he put forth his full powers. hen we read of the incidents in the life of Jesus, e profit most by them if we consider them as portayals of the possibilities within ourselves. What e did we can do, if we think and act from the me motivating principle as He.

Man has not known his true self, and for this ason he has fallen short of doing the works that sus Christ said he could do. Man has not thought d acted in the full light of the Christ consciousness

and has not used his God-given intelligence a power wholly toward good ends.

To know himself man must explore and op up the undiscovered country within himself. Fr its bourn no traveler returns without some sort chart of the territory, however incomplete. T largeness of his God-given identity—the I AM must be grasped and appreciated by man. This st in spiritual evolution is represented in today's l son by Jesus' going about through all the cities a villages, teaching, preaching, and healing. The movements represent the I AM in its universal c pacity as a teacher and harmonizer of its own ment and bodily conditions. As yet there is no organiz harmony. The people (thoughts) were "scattere as sheep not having a shepherd." The faculties the mind must be spiritually disciplined and the right relations established so that it will not b necessary for one's special attention to be directe toward the will and the judgment, for example, i order to have them function in spiritual ways. The must be trained, and then they will do the Master will obediently, whether or not He is consciousl present and directing them.

In His ministry, Jesus had His twelve apostle with Him. These twelve apostles represent th twelve faculties or powers of mind in man, and the must be called into activity and established in th practice of Truth before the organism can be full redeemed from error. These powers of mind through which the I AM instructs and heals the en tire consciousness, are Simon Peter (faith), Andrew (strength), James (judgment), John (love), Philip

ower), Bartholomew (imagination), Thomas nderstanding), Matthew (will), James the son of phaeus (order), Thaddaeus (elimination), Simon Canaanite (zeal), Judas Iscariot (life con- ver).

When these faculties or powers have been ined to express themselves properly on the inner ne, they should then be given outer or social ex- ssion. When Jesus beheld the multitude He was ved with compassion for them because of their dent need of help. Immediately He set to work to something for them. This action on his part wed the contrast between pity and compassion. y merely commiserates without attempting to nedy, while compassion exerts actual power to- rd removing the negative or undesirable condition d restoring order and harmony. Faith must be own by works if it is to remain strong, for strength proved in action.

Good judgment is not a true opinion held in re- ve, but a conviction carried out in conduct. Love not be bottled up, but must enrich the heart of other as well as that of the one who first conceives Power, like strength, although it may be felt sub- nsciously in repose, is meant for use. Unless the agination is allowed to create the image of the ine in man, it is useless to its possessor. Reason, e will, order, elimination, zeal, and appropriation, ust receive its appropriate exercise. Thus, by fol- wing Jesus' example of acknowledging and rec- nizing the Christ in our every thought, word, and ed, and in this way unifying ourselves with His mpleteness, we shall make the outer like the inner.

We shall then be like Jesus, single-minded; for w shall see Him as He is. Until we do this unifyi work, our powers will remain scattered and lo like sheep without a shepherd. Only the I AM c keep them in order, and lead them into the gre pastures of peace and plenty.

"The lost sheep of the house of Israel" are t religious thoughts that man cannot correlate or ma practical in his life. A thought, to be useful to t thinker, must fit into the pattern of his life and he to bring out the design. A vagrant dream of heav may occupy the mind, but no good purpose is serv by it, because it belongs nowhere. When we drea of good we must somehow see that good in relati to ourselves and must do our utmost to give it e pression. This expression may be by word (preac ing), by conscious union with our indwelling Chri as in healing the sick and casting out the demons doubt, discouragement, and general complexes, by raising the dead hopes and purposes that we ha buried at some previous time. Or we may raise t dead in our fellow men in the same fashion, b arousing in their hearts new hope and new purpose

Every affirmation that man makes gives a certa tone or quality to his mind, which in turn puts it se on his life. Every denial erases something from h consciousness. These mental attitudes have their i evitable consequences. By the right choice of o mental and spiritual keynote, we decide for ourselv whether we are material-minded or spiritual-minde whether we express our I AM identity in the kin dom of heaven or in the earthy medium of the kin dom of this world.

5. How do we profit best by reading the incidents in the life of Jesus?
6. What is represented by Jesus' going about all the cities and villages, preaching and healing?
7. What do the twelve disciples of Jesus represent?
8. How are man's faculties made permanently strong and effective?

Lesson 6, February 10, 1957

UNITY SUBJECT—*Developing the Christ Spirit.*

INTERNATIONAL SUBJECT—*Warning and Invitation.*
—Matt. 11:20-30.

20. Then began he to upbraid the cities wherein most his mighty works were done, because they repented not.
21. Woe unto thee, Chorazin! woe unto thee, Bethsa! for if the mighty works had been done in Tyre and n which were done in you, they would have repented ; ago in sackcloth and ashes.
22. But I say unto you, it shall be more tolerable for e and Sidon in the day of judgment, than for you.
23. And thou, Capernaum, shalt thou be exalted unto ven? thou shalt go down unto Hades: for if the mighty ks had been done in Sodom which were done in thee, ould have remained until this day.
24. But I say unto you that it shall be more toler- for the land of Sodom in the day of judgment, than thee.
25. At that season Jesus answered and said, I thank , O Father, Lord of heaven and earth, that thou didst these things from the wise and understanding, and t reveal them unto babes:
26. Yea, Father, for so it was well-pleasing in thy t.
27. All things have been delivered unto me of my er: and no one knoweth the Son, save the Father;

neither doth any know the Father, save the Son, and he whomsoever the Son willeth to reveal *him*.

28. Come unto me, all ye that labor and are he laden, and I will give you rest.

29. Take my yoke upon you, and learn of me; fo am meek and lowly in heart: and ye shall find rest u your souls.

30. For my yoke is easy, and my burden is light.

GOLDEN TEXT—*Come unto me, all ye that lat and are heavy laden, and I will give you rest. Ta my yoke upon you, and learn of me.*—Matt. 11: 29.

SILENT PRAYER—*In the Spirit of Christ I a relieved of all stress and strain, all fear, all care a pettiness. Through Christ I am freed from all bon*

Truth is mighty and will prevail, but it is co ditioned, nevertheless, by the medium through whi it passes. One may discern Truth as readily and a cept it as easily as light passes through the rarefi air on a mountaintop. The mind of another may virtually impenetrable to Truth, filled with sup stition, or bound fast to accepted beliefs and do trines. Still others, skeptics by nature, deprecate t self, believing neither the voice of intuition with their own heart nor the teaching of tradition, and a cepting a thing only after it is proved to them scie tifically.

A man may at various times pass through a these experiences. In childhood his critical facul has not begun to function actively. Disturbed by r doubts or misgivings, he accepts with ease su simple statements of Truth as are suited to his u derstanding. In college he is assailed by his fi

oubts when he fails to develop his understanding
f spiritual things equally with his intellectual pow-
s. If the inequality continues into manhood he may
nd in complete skepticism. Skepticism is poor
olicy from the standpoint of sportsmanship. No
ne can be joyful who is an habitual doubter.

Wisdom is always justified by her works. The ef-
ct proves the wisdom or unwisdom of the cause.
he intellect is by nature ascetic, denying man all
dulgence but that of thought. Truth however is
ll-orbed, entering into every phase of life. Jesus
ldom fasted from food or drink, yet the Pharisees
nd scribes who found fault with John's asceticism
lamed Jesus for the opposite behavior. The habit
faultfinding and caviling, like other habits, grows
exercise until no good can be seen regardless of its
undance. The faultfinder is impervious to the truth
at good is omnipresent.

Bethsaida and Chorazin represent the state of
ind that has limited understanding of Truth yet
lieves itself to be in possession of all. Self-
ghteousness is the usual name for this state. The
enly wicked cities of Tyre and Sidon, because they
do not attempt to justify themselves in the day of
judgment, will be higher in the scale than the self-
ghteous Chorazin and Bethsaida. A little under-
anding, if it becomes pride of intellect, may prove
a greater hindrance to the developing of the Christ
Spirit of love and meekness than the state of mind
at is in complete ignorance of Truth in its many
anches.

On one occasion Jesus said to the Jews: "If I
do not the works of my Father, believe me not. But

if I do them, though ye believe not me, believe t
works." The ability to do all that one claims is
practical test that cannot be gainsaid. Yet many
the "works" accomplished through spiritual mea
are accepted as a matter of course, while the mea
remain unrecognized or are explained away.

Capernaum represents Christian sympathy, whi
has been exalted to heaven but is to be broug
down to hell or Hades, the abode of the dead. T
sympathy that pours its thought substance out
error is to be brought to nothingness. The sympat
that increases the patient's consciousness of sic
ness by sympathizing with him; that mourns over t
dead, adding the burden of the death thought
death; that weeps with those who weep, offering
strong, vital shock of Truth to put an end to neg
tion and error, is "exalted unto heaven" by being e
tolled and enjoined as the work of God. When Tru
casts out the demons of sickness and raises the dea
false sympathy is brought down to Hades, nothin
ness.

To understand a spiritual law and use it to furth
one's selfish personal interests is worse than to ha
no understanding of such matters. Those who a
cept the law in simple faith and use it in legitima
ways to express the kingdom of God on earth a
the "babes" to whom Truth is revealed most e
fectually.

The Christ yoke, fitted to man's shoulders, mak
the burden of life easy for him to carry. Understan
ing of Truth and consciousness of Truth within on
self are a yoke that makes successful work not a ra
happening but the normal, daily activity. Those wh

borne down by the weight of care that life brings the natural man are privileged, like Chorazin, thsaida, and Capernaum, to witness mighty works d even to perform them as they come to know the ther, because each and every one of them realizes incarnate Son.

QUESTIONS

1. How is the entrance of Truth into the mind of man conditioned?
2. What is meant by the words "Wisdom is always justified by her works"?
3. Interpret Bethsaida, Chorazin, and Capernaum metaphysically.
4. Why are mighty works sometimes not appreciated?
5. What "yoke" makes man's burden light?

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Lesson 7, February 17, 1957

UNITY SUBJECT—*Finding Truth by Means of Analogy.*

TERNATIONAL SUBJECT—*Kingdom Parables for Today.*—Matt. 13:31-35, 44-52.

31. Another parable set he before them, saying, The gdom of heaven is like unto a grain of mustard seed, ch a man took, and sowed in his field:
32. Which indeed is less than all seeds; but when it rown, it is greater than the herbs, and becometh a tree, that the birds of the heaven come and lodge in the nches thereof.
33. Another parable spake he unto them; The king- n of heaven is like unto leaven, which a woman took, hid in three measures of meal, till it was all leavened.
34. All these things spake Jesus in parables unto the titudes; and without a parable spake he nothing unto n:

35. That it might be fulfilled which was spo
through the prophet, saying,

I will open my mouth in parables;
I will utter things hidden from the foundation of
world.

44. The kingdom of heaven is like unto a treasure
den in the field; which a man found, and hid; and in
joy he goeth and selleth all that he hath, and buyeth
field.

45. Again, the kingdom of heaven is like unto a
that is a merchant seeking goodly pearls:

46. And having found one pearl of great price,
went and sold all that he had, and bought it.

47. Again, the kingdom of heaven is like unto a
that was cast into the sea, and gathered of every kind:

48. Which, when it was filled, they drew up on
beach; and they sat down, and gathered the good
vessels, but the bad they cast away.

49. So shall it be in the end of the world: the an
shall come forth, and sever the wicked from among
righteous,

50. And shall cast them into the furnace of fire: th
shall be the weeping and the gnashing of teeth.

51. Have ye understood all these things? They
unto him, Yea.

52. And he said unto them, Therefore every scr
who hath been made a disciple to the kingdom of hea
is like unto a man that is a householder, who bring
forth out of his treasure things new and old.

GOLDEN TEXT—*The kingdom of heaven is li
unto a man that is a merchant seeking goodly pear
and having found one pearl of great price, he we
and sold all that he had, and bought it.*—Ma
13:45, 46.

SILENT PRAYER—*I feed my mind on thoug
and words of Truth and I grow daily in the und
standing of God.*

When a subject is difficult for us to grasp, we
t about for some familiar topic that resembles it
some way. By this side door of analogy or com-
ison we are sometimes able to gain an under-
nding of what otherwise would remain obscure
us. By analogy we may learn to understand the
gdom of heaven, a subject concerning which we
know little until we actually enter that realm.

The kingdom of heaven is the unseen world of
nd that is right at hand, available to everyone
o can believe in it and enter into it through con-
ous faith.

The first analogy or parable in today's lesson
ws the great capacity for increase possessed by
mental realm. When the thought of the king-
n first comes to us as a present reality, it seems
an insignificant idea, a random possibility, a
g of conjecture, because we have never yet done
thing with it and do not realize that it can be
le a living, growing power in our life. If we
e this insignificant thought, this stray mustard
d, and plant it in the mind, giving it a permanent
ce, a locus or focal point in which to take root
from which to send out its branches, it soon
ws past all recognition of its initial state and
es in the entire consciousness. All the other
ughts rest on it as a foundation—"the birds of
heaven come and lodge in the branches thereof."

The second parable, that of the leaven, teaches
same truth: namely, the capacity for increase that
n the power of right thought, the ideas of right-
sness and peace and joy that rightly express life
its fullness. A little leaven leavens the whole

lump, and a little faith, provided it be active, e
vates the entire life of a man to a higher plane
thought and activity by leavening the bread of l
Spiritual life is bread for the soul of man.

The third analogy compares the kingdom
heaven to hidden treasure, which a man joyou
sells all that he has in order to possess. When o
we realize the boundless riches of the inner life,
are willing to give up everything else in order to
rich toward God. "The kingdom of heaven me
more for man's enrichment of life than to end
him with all the worlds in space. For it adds to h
the world of Truth, the world of holiness, the wo
of love, the world of beauty, and the world
peace. He who seeks first the kingdom of God a
his righteousness, finds that all other things of r
and lasting value are added unto him." This sea
leads through the mind and heart of man, and a
one may join in it and find the kingdom he see
Until he finds it, external things do not satisfy h
for the reason that, lacking possession of their u
derlying substance, he cannot really possess the

The kingdom of heaven is like a pearl of gre
price, for which a man will part with all his p
sessions. Paul parted with all he possessed in ord
to gain Christ, and counted all his other gifts—a
they were many—but refuse, in order to gain Hi
and be found possessed of the righteousness
faith. A true pearl merchant is a connoisseur, o
who loves an exquisitely perfect jewel for its ow
sake. We must be connoisseurs of the kingdo
prizing it for its qualities, not for the gain we c
derive by entering into the heavenly frame of min

merchant owning one lustrous pearl often refuses part with it at any price. He must have it with n and marvel often at its beauty. So it is with an and the kingdom. It is the one thing that no an can afford to barter away, no matter what price ay be offered him; although all the kingdoms of e earth and the glory of them be weighed in the lance against this one treasure. He must hold on his own light, be it the rays from a pearl, a diamond, or a ruby.

The analogy of the net is one that we do not ten consider fully. It is the net itself, not the fish ught in it, that is like the kingdom. The net of ought, and that the thought of God, is strong ough to gather in and hold every other thought. me of these thoughts are not worth the work of gning with those which are good and serviceable. hose of no present use to us may be cast back into e sea of universal thought, while we retain only at best suits our purpose and our need.

Truth is a light, a consuming fire. Into its living me all that is not of its own nature is melted wn and the dross separated from that which withnds the fire. The angels (true thoughts) shall me forth from the superconscious realms and, deending into consciousness, discern the righteous oughts and separate them from the erroneous. erything stored up in consciousness is here ought forth and made of practical value to the an who has "been made a disciple to the kingdom heaven." He is the "householder" who brings th things new and old out of his treasure.

The one who has been made a disciple to the

inner realm of the mental kingdom knows how bring forth his treasure to meet his needs. He c on demand produce ideas of power, love, wisdo judgment; for he knows that in himself, by reas of the Christ consciousness, dwells "all the fuln of the Godhead." Hence he can either call forth t old ideas and clothe them in new meaning, or su mon new ideas and interpret them by the analo of what he already knows and understands, so th old and new are alike made valuable to him. A man or woman who has been made a disciple to t kingdom of heaven, or has once conceived an u quenchable desire to learn the secrets of true thoug and possess its riches, gladly gives up all wro mental habits that clothe the consciousness in ord wear the garment of Truth.

QUESTIONS

1. Why do we find parables or analogies helpful?
2. What is the kingdom of heaven?
3. How do we seek and find this kingdom? Where does the path lead us?
4. What do we learn regarding the capacity of the mind and heart to grow in the knowledge of Truth?
5. What is the bread of life and what leavens it?
6. How does one become a connoisseur of the kingdom?

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Lesson 8, February 24, 1956

UNITY SUBJECT—*Signs False and True.*

INTERNATIONAL SUBJECT—*Interpreting Signs of th Times.*—Matt. 16:1-12.

1. And the Pharisees and Sadducees came, and t

him asked him to show them a sign from heaven.
2. But he answered and said unto them, When it is ning, ye say, *It will be* fair weather: for the heaven is

3. And in the morning, *It will be* foul weather to-day: the heaven is red and lowering. Ye know how to dis- the face of the heaven; but ye cannot *discern* the signs ne times.
4. An evil and adulterous generation seeketh after a ; and there shall no sign be given unto it, but the sign onah. And he left them, and departed.
5. And the disciples came to the other side and for- o take bread.
6. And Jesus said unto them, Take heed and beware ne leaven of the Pharisees and Sadducees.
7. And they reasoned among themselves, saying, We no bread.
8. And Jesus perceiving it said, O ye of little faith, reason ye among yourselves, because ye have no bread?
9. Do ye not yet perceive, neither remember the five es of the five thousand, and how many baskets ye took

10. Neither the seven loaves of the four thousand, how many baskets ye took up?
11. How is it that ye do not perceive that I spake not ou concerning bread? But beware of the leaven of the risees and Sadducees.
12. Then understood they that he bade them not be- of the leaven of bread, but of the teaching of the risees and Sadducees.

GOLDEN TEXT—*Ye know how to discern the of the heaven; but ye cannot* discern *the signs he times.*—Matt. 16:3.

SILENT PRAYER—*In thought, feeling, word, and I am moved by the Spirit of the Christ.*

The Pharisees and the Sadducees, Jewish sects flourished at the time of Jesus and His apostles,

were at opposite poles of thought. The Phari
were the traditionalists, the Sadducees the skep
of the time. And while it is quite remarkable t
they would unite in anything, they did unite in
manding of Jesus a sign from heaven.

By a sign they probably meant some astronom
phenomena, the appearance of angels, or perh
a voice from God. They were asking of Jesus so
thing they would never have asked of any ot
person in the world, and they were asking for so
thing which they did not need to have in order to
convinced of the Messiahship of Jesus. Signs w
all about them proving Jesus to be the Messiah.
Matthew 16, verses 9 and 10, Jesus speaks of
of these signs—the feeding of the five thousa
Was that not a sign indicating His divine nat
and omnipotence? These enemies of Jesus refu
to be convinced that Jesus was the Messiah. E
had signs been granted to them, undoubtedly t
would have found an excuse for not believing.
Jesus refused to grant them their request, and
warns the disciples to beware of the leaven of t
Pharisees and the Sadducees.

The leaven of the Pharisees and the Sadduc
represents limited thoughts. When we attempt
confine the divine law to the customary avenues
expression, and scoff at anything beyond, we a
letting this leaven work in us.

When we allow the finer forces of the body
go to fulfill lust and appetite, we are letting t
leaven of the Pharisees and the Sadducees work
our undoing. When the mind is raised up throu
affirmations of God's omnipresent substance a

we are not only fed but there is a surplus. This
he teaching of Jesus, and it has always been ex-
plified by His faithful followers. It is not the
ward demonstration that counts, but the increase
substance in mind and body that always follows
faithful application of the divine law.

In individual consciousness Pharisees represent
ughts that arise out of the subconsciousness,
ding man to external forms of religion without
ng him understanding of their real meaning.

The Pharisees, the religious thoughts pertaining
he realm of form, do not know that Truth comes
expression in the consciousness through under-
ding. They seek a "sign" in the external realm.
sign of the presence of Christ can be given to
pharisaical state of mind, for the things of Spirit
spiritually discerned.

Strangely, there are more Pharisees today than in
time of Jesus, but they have changed their
bols. Standards of life and action for Christian
ple have gone through many transformations,
the crystallizations in the realm of forms are
nd on every side.

The Pharisees of today are exact in performing
ry little detail of religious acts, but they lack
e and mercy, the deeper and higher consciousness
Truth. The intellect must be enlightened by the
ist mind in order that it may be saved from the
es that are brought upon it by the reaction of
condemnation that it has bestowed upon others.
en this enlightenment comes, the spirit of mercy
forgiveness enters into the religious ideas of the
llectual man and the reason will then no longer

be inclined to condemn; neither will it lie in w to assail the Spirit of truth at every point.

Jesus taught that the kingdom of God would come in a form whereby it could be observed ternally; that men should not look here or there the outer for it, because it is within. But the established religious thoughts that belong solely the intellectual consciousness, the Pharisees, can comprehend the inner overcoming, and the establi ing of Truth in consciousness that causes one to come aware of the kingdom.

As soon as a person attains a certain degree intellectual understanding of Truth he becomes s righteous, pharisaical. He is inclined to think has all of Truth and should demonstrate at o the fullness of the kingdom in his outer life. Ho ever, he must learn to use aright the beginning Truth that has been revealed to him, that he m become worthy of a place in the kingdom.

We can overcome the Pharisee and the Sadduc in ourselves by receiving continuously new inspi tion from the original fount of being within us, a by refusing to be bound by old, effete, religio thoughts.

QUESTIONS

1. In reading the Scripture on which our lesson today is based, what are some of the signs of the times, signs proving that Christ was the Messiah?
2. What does the leaven of the Pharisees represent?
3. What rewards may we expect for following the faithful application of the divine law?
4. How does Truth come into expression in the consciousness?
5. Why can no sign of the presence of Christ be

given to the pharisaical state of mind?
5. How do we become worthy of a place in the kingdom?

The Works of God

"God moves in a mysterious way
  His wonders to perform;
He plants His footsteps in the sea,
  And rides upon the storm.

Deep in unfathomable mines
  Of never-failing skill
He treasures up His bright designs,
  And works His sovereign will.

Ye fearful saints, fresh courage take;
  The clouds ye so much dread
Are big with mercy, and shall break
  In blessings on your head.

* * *

His purposes will ripen fast,
  Unfolding every hour;
The bud may have a bitter taste,
  But sweet will be the flower.

Blind unbelief is sure to err,
  And scan His work in vain;
God is His own interpreter,
  And He will make it plain.

—*William Cowper*

Silent UNITY

"God is love," and His love radiati
through me gives me increased und
standing.

The Society of Silent Unity, founded more than f
years ago, is the healing department of Unity Sch
ministering without seeing them, to those who need h

Our purpose is to aid through prayer all persons w
having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offeri
of those to whom we minister. "Give, and it shall be gi
unto you; good measure, pressed down, shaken togeth
running over."

Our Silent Unity group numbers some hundred co
crated workers who are devoting their lives to God's w
for humanity. They are proving daily that physical, fin
cial, mental, and spiritual difficulties can be overcome
righteous prayer. Even though everything else may h
failed, we shall pray *with* you, for we have faith that "w
God all things are possible."

We pray *with* you and also instruct you how to pray
the Father in secret in order that you may help yours
Silent Unity is praying always, and your co-operation
prayer is of mutual benefit. Do not hesitate to write to
for help because your problem is personal. All correspo
ence is confidential.

Address your request to Society of Silent Unity, Le
Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

He Shall Have Abundance

BLESS YOU! We have not only found the house exactly and perfectly meets our requirements, at the price we can pay.

From the very beginning of my using the prosty bank, and the helpful prayers from Silent y, it has been as though a magic wand were ed over us: first, my husband's changed attitude urd not wanting to buy a house, then our success nding the perfect home on the perfect street perfect transportation and last, our financial ty to purchase it.

As I informed you sometime ago, I am much e relaxed than I have ever been; I have lost my of riding in an automobile; I don't criticise my orkers and others as I had been in the habit loing; my health is better, and in general, my is more ordered. I am grateful that I have had wisdom to stop and listen!—*Mrs. J.B., Missouri.*

LOSED PLEASE FIND money saved in my prosperank. I would like to have another bank, and this ey you may use as you wish for any purpose.

Everything I need seems coming my way s
using the little bank. I can't tell you the nice th
that have happened since I began studying T
through your books and listening to the Unity r
programs.—*Mrs. M.S., Penna.*

Hearken unto Me

THERE IS NO WAY I can express my gratitude to
in words, but please accept the inclosed offerin
at least a token of my appreciation and know
it is sent with my heartfelt thanks for your h

The most remarkable changes have been wrou
in my life in the past month. I was lifted from t
despair to hope again. The obstacles that
seemed insurmountable are slowly but surely be
surmounted, and I feel as though a great wei
has been lifted from my shoulders.

Within the very week that I received your le
we were admitted to a city housing project we
not even known existed. And although it doe
sound like it might be very nice, it is more comf
able and enjoyable than where we were living
is only half the rent.

Our children are literally surrounded by lov
children. They are once more enthusiastic about th
school work, and they are swimming happily in
luxury of friendship and love. They are respond
to the sense of security which seems to be pervad
our lives of late and which has made life wo
living again.

Knowing that you are there and are actu
willing to help us find ourselves has renewed a fa

people that was sadly lacking in our lives. Please use my inadequacies in being able to express self, but know that I truly love you all for your rice to so many. I join with you during the day pray that everyone everywhere who turns to you have will find the hope and inspiration you have en to us. God bless you all and your work.—*D.P., ifornia.*

My Help Cometh from Jehovah

A LONG TIME I HAVE wanted to write and thank for the prayers you have offered for me and my dren. I want also to thank you for opening my to the wonderful love of God. It has been so l to get the childish idea out of my mind that l is only in Heaven. Through reading your books, ch I would not be without, I have come to un- tand that God dwells within each one of us is with us at all times. What a wonderful reve- n to have a protecting father with us at all times. Trusting in God that your good work will con- e to go from strength to strength and giving my sincere thanks for all the prayers and help have given me and mine.—*Mrs. E.C.K., Bar- os, B.W.I.*

THINK the greatest single blessing that has ever e into my life is the Unity teaching, exemplified our many magazines, tracts, and books. And I am by in a humble way to help you to make known e blessings to others in the service of Truth—the st way. God bless you all and your loving work. *Y.P.B., Missouri.*

MY SINCERE THANKS for your encouraging
and the knowledge of your prayers. It is truly
derful to know of your co-operation.

My health has been most wonderful this ye
friends all tell me how well I look. At worl
tell me I have a cheerful disposition. Your U
Magazine has helped me so much. I never let
pass without reading and studying some parag
of UNITY—sometimes two or three times a
have been asked several times by people to wi
have spoken, "Are you a Unity student?" Co
find out, they are, too. You know the old s
"Like attracts like."—*Mrs. B. T., Wisconsin.*

SOMETIME AGO I WROTE for prayers for my hus
I am happy to tell you that he found work im
ately. He is happy in his work and I am very
ful to you for your help.

Unity has made a great contribution in my
thank you for your prayers. Enclosed is our of
to help in your work.—*Mrs. E.L.W., Californ*

I JUST HAD TO WRITE you and tell you what a
derful turnout we had at our store.

About two weeks ago I wrote and asked y
pray with me for a successful venture with a
store my son was starting. Today was our first
and to say it was a success is putting it mildly.

We did about three times as much busine
we had anticipated. We are so filled with than
ness we just cannot put into words how we feel.
bless all of you wonderful people.—*Mrs. L
Illinois.*

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n

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Lansing—Nora Hines, 217 Townse

Midland—Aelola James, Communi ter bldg

Muskegon—Leon Miller, YWCA

Pontiac—Blanche Joki, 71½ N S

Royal Oak—Walfred Taurainen, Troy

Saginaw—Michael Giannuzzi, W club

MINNESOTA

Minneapolis—Lila Ranney, 2300 He

MISSOURI

Independence—Fannie Baldwin, 1 71 terr

Kansas City—Louis E & Ethel 707 W 47th

Lemay—Julia McKee, 3701 Bayle

Lee's Summit—Unity Village Cen

Overland—Kate Evans, 2422 Good

Springfield—Polly Weeks, 213 E Ch

St Joseph—Osla Jones, 1202 Felix

St Louis—Sig Paulson, 4526 W Hilda Westermeyer, 3616 Florence Brummer, 4621 S King way; Ethel Bradley, 4328 Easto

MONTANA

Billings—John Wilkinson, 101 Lew

Bozeman—Mary Wessel, 103½ Arms

Mary Wessel, YMCA
Falls—Esther Lewis, 1023 2 ave S
ton—Mary Wessel, 822½ W Cal-
er

NEBRASKA

—C N Broadhurst, 1317 N 42d

NEVADA

Fay Caswell, 847 University

NEW JERSEY

Park—John Manola, 3d & Emory
sack—Eleanor Drew, Woman's

air—Gladys Stevenson, 6 S Ful-
n
—Edith Berry, Benzell hotel, 456
l
n—Gladys Stevenson, YMCA 128

ood—Louise Gerhold, 365 S Maple
—Edith Berry, 489 W State

NEW MEXICO

erque—Mina Stevenson, 1219 Ti-
ave NW

NEW YORK

—Marian Hoagland, YWCA
—Lillian Matthews, Statler Hotel
g—Adele Woodruff, 135-42 40 rd
Hills—Adele Woodruff, Tennis
6 Burns
Neck—Emma Jean Sartori, Com-
ty church
Howard Bradford, 436 N Geneva
k—Stella Wrenn, 451 Sunrise
ochelle—Ethel Nickelsen, YMCA
Division
rk—Georgiana Tree West, 1 W 47;
ton Boatwright, 57 Park ave;
hine Siemon, 400 E 59; Stella
n, 15 E 11 st; Nanna Sutton,
W 125, Rooms 2 & 3; Janet Hol-
2523 7th ave
er—Elise Rosenburg, 55 Prince
ady—Marian Hoagland, 6 Ferry
d—Adele Woodruff, 112 Downing
—Howard Bradford, 110 Onon-
A
Plains—Eleanor Drew, 254 Martine

NORTH CAROLINA

ile—Velma Hoffman, 430 McDowell

OHIO

—Wm Fischer, 1075 W Market
Fred Beale, 2508 Market N
att—Erna E Wissmann, 2853
son rd; Millie Leslie, 18 W 9
nd—Earl & Martha Anthony, Ho-
eveland; Cleo Lee, Masonic tem-
2615 Euclid
Joe Jones, 50 West 5th ave
Ethel Crouch, 1008 Grand ave
n—Unity, 117 Ross
d—Unity, 29½ N Walnut
Ethel Wallace, YMCA

Springfield—Unity, 2215 E High
Toledo—Wallace Tooke, 2740 Upton
Warren—Gladys Clarke, 152 High NE
Youngstown—Unity, Home Sav & Loan bldg

OKLAHOMA

Bartlesville—Ruth Jacques, 825 Cherokee
Muskogee—Ruth Jacques, 921 W Broadway
Oklahoma City—Alice & Schuyler Cromley, 318 Midwest bldg
Okmulgee—Ruth Jacques, 806 N Grand c/o R W Viersen
Ponca City—Ruth Jacques, 104 W Grand
Tulsa—Grace Kehrer, 25 E 19; Dan Saunders, Alvin hotel

OREGON

Eugene—Hugh White, 1215 Oak
Portland—Ross Goodman, 1430 SE 35

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 245 S 16
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Santurce—Rafaela Melendez, 306 Condado ave, stop 17

TENNESSEE

Memphis—Hassall Self, 1911 Madison; Montee Falls, YMCA bldg.
Nashville—Susan Smart, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 2120 Tyler
Corpus Christi—Ross Peeler, 330 S Tancahua
Dallas—Ruth Gillespie, Cora Crandall, 5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnston, 901 Page
Houston—Dale Newsum, 5002 Caroline; Corine Smith, 3902 Leffingwell
Lubbock—Irene Duncan, 1509 B ave M
San Antonio—Mary Myles Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Imogene Elliott, 2701 Rockefeller
Pasco—Beulah Scott, 1125 W Nixon
Redmond—Ella Peterson, Cedar & Kirkland (library bldg)
Richland—Beulah Scott, Dessert Inn
Seattle—Ross Breakwell, 4030 Arcade bldg; Ella Peterson, 12746 33d NE
Spokane—Phil Stovin, 1124 W 6 ave
Tacoma—Warren Meyer, Helen Steigler, 2102 S 23
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Clarion Lindas, Lewis Arcade

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Madison—Marguerite McAdams, 208 W Gorham

Mercer—Ella Belerle, Rice Lake
Milwaukee—Mae Lundahl, 1820 E North; Emma Terrien, 624 W Wisconsin
Sheboygan—LuVerna Bauer, 1603 S 9

CANADA

Hamilton—Unity, 623 Main E
Montreal—May Duncan, 1501 Chomedy
Ottawa—May Duncan, Kings Daughters bldg, Laurier ave
Toronto—Mary & George Dunning, 173 Eglinton ave W
Windsor—Louise Thies, 595 Victoria

Vancouver—Herbert Hunt, 1557 W way
Winnipeg—Dorothy Lundgren, 360

ENGLAND

Easington Village—Thomas Mer 11 Sea View, Co Durham
London—Ruth Hacking, 6 Stanho race, W 2
Nr Whitstable—Olive Hacking, sel dr, Swalecliffe, Kent
Sunderland—T Merrington, Co D

Unity literature in French: ASTRA, 10 rue Rochambeau, Paris 9e, France; 13 rue de Dousi, Paris, France; in Italian: Eva Pasini, 5 Corso Genova, (328), Italy; in German: Kathe Blenkner, Deutschherrenstr 190, Bad God Lauterdorf, British Zone; in Swedish & Finnish: Maija Blomberg, Tervakoski land; Shigeharu Uchida, 2 chome, Kazuga-cho, Nerima Ku, Tokyo, Japan; DaSilva, Caixa 1340, Sao Paulo, Brazil (*Daily Word* in Portuguese)

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.

God Is the Answer

By Dana Gatlin

ow do we attain health? Happiness? Strength? ance? Supply? These things rightfully belong to f us for we are heirs to the Father's kingdom. *od Is the Answer* Dana Gatlin tells how to over- a lack of any of these divine gifts:

Whatever your dilemma or need may be, God is nswer. You start the process of His fulfillment u the moment you turn to Him wholeheartedly, ut the slightest doubt or question."

od Is the Answer is based on the methods Jesus t for finding the kingdom in which "all these s shall be added unto you."

Within yourself you have the capacity to be ger, bigger, surer than you have ever been be- " she writes.

Turn to God!" "God is the answer!" she em- izes throughout the book as she presents easy- llow directions for finding and entering the king- it is the Father's good pleasure to give to us.

(God Is the Answer is priced at $1 a copy.)

UNITY BOOKS

For Beginners in Truth	Beginning Again Be! Doctor Houston Speaking Favorite Unity Radio Talks God a Present Help God Is the Answer — *Dutch, English* Great Physician, The How I Used Truth — *German, English* How to Let God Help You Lessons in Truth — *English, Japanese, Italian, Swedish, German, Portuguese, Spanish, Russian, French, Dutch* More Wonderful You, A Myrtle Fillmore's Healing Letters New Ways to Solve Old Problems Peace Begins at Home Practical Christianity for You Prove Me Now Special Methods for Attaining Spiritual Mastery Story of Unity, The Things to Be Remembered Whatsoever Ye Shall Ask
For Healing	Christian Healing — *German, English* Divine Remedies Jesus Christ Heals Truth Ideas of an M.D. You Can Be Healed — *Swedish, English*
For the Home	Unity Vegetarian Cookbook You and Your Child — *French, English*
For Prosperity	Both Riches and Honor — *French, English* Prayer in the Market Place Prosperity Prosperity's Ten Commandments Working with God
For Inspiration	Best-Loved Unity Poems Be of Good Courage Household of Faith, The Lovingly in the Hands of the Father Mightier than Circumstance Prayer Changes Things Sunlit Way, The
For Devotion	Effectual Prayer Holy Bible, American Standard Version Keep a True Lent
For Advanced Study	Atom-Smashing Power of Mind Christ Enthroned in Man Have We Lived Before? Know Thyself Let There Be Light Metaphysical Bible Dictionary Mysteries of Genesis Mysteries of John Selected Studies Talks on Truth Teach Us to Pray — *French, English* Twelve Powers of Man, The What Are You?
For Children	Adventures of the Seven Spartans Barky's New Home Barky and His Friends Crybaby Kangaroo Jet's Adventures Jet and the New Country Jet's Choice

NEWS from UNITY

ing Next Month
NITY

e March UNITY will
in valuable material. Of
ul interest is the article
ds of Ownership," by
rd Hewitt. He tells
a word we say many
a day, without realiz-
he importance of using
rectly.

his little word is not so
less as it appears to be,"
s Mr. Hewitt. "Actually,
otentially dangerous be-
of the identification it
ishes between us and
ord that follows it. . . .
harmless' little word in-
s that we personally
ownership of the thing
ality attached to it by
peech."

ur curiosity as to what
word is will be satisfied
month, and you will
how you can use it to
rm to God's law and
your good effectively.

Small Books with Great Messages

Among Unity literature are four books that are small in size and price but great in the helpfulness of the messages they contain. Small enough to tuck in pocket or purse, they make ideal reading for those spare moments that are often wasted.

BOOK OF SILENT PRAYER—This little book includes many favorite Unity prayers—including special table blessings, an automobile blessing, prayers to establish peace, plenty, achievement, protection, and many others. In addition to such all-time favorites as the 23d Psalm and "The Prayer of Faith," it includes "The Answer," by Lowell Fillmore; "Make Me a Blessing, Lord," by James Dillet Freeman; "I Am Content," by Helen S. Carpenter; Charles Fillmore's powerful article "Prayer"; and many

more selections. Ivory binding; 50 cents.

THE SILENCE—Here E. V. Ingraham sets forth many helpful ideas about silent prayer. He terms the silence one of the most vital phases of prayer and assures that understanding and using it will help us to realize the good we may have hitherto sought in vain. He explains the principles of the silence, discussing thoroughly the steps of contemplation, concentration, and silence. Gray binding; price, 50 cents.

AS YOU TITHE SO YOU PROSPER—L. E. Meyer, minister of Unity Temple in Kansas City, Missouri, gives helpful ideas on tithing. He presents a scientific approach to tithing, discussing its origin and the reasons for its practice. This book answers many questions about tithing, and is a great help in demonstrating prosperity. Turquoise binding; price, 50 cents.

A SIX-DAY HEALING PRACTICE—Charles Fillmore, revered co-founder of Unity, outlines a six-day course of mental training designed to help us prove God's law of healing in our lives. Brown binding; 25 cents.

These books make ideal gifts for a Truth-minded friend; they bring a practical message of Truth, yet are inexpensive, easy to You may order them your local Unity cente from Unity headquarters.

A New Way to Diet

At last we have it! M C. Rodman has discover cheerful way to reduce she shares her formula us in an article in the ruary issue of *Good Busi* She tells us that faith i important factor in diet for before we have will p er we must have faith. article, "Diet without Do ing" says:

"No longer do we the complimentary ph 'pleasingly plump.' We t to say 'skinny' with obvi pity. Today we look u any 'blissfully slender' son with respectful awe.

"Unfortunately, a num of us reluctantly strug through one diet after other without following least difficult but most fective method of all: f in what we are doing."

The diet formula she p sents in *Good Business* is she found in the Bible, an affirmation for each of the week is also inclu in this "seven-day diet." you want to lose weight easy way, be sure to read t

l article in *Good Busi-*

: true-life articles in nonthly magazine will you informed of the ng results that have attained through prac- Truth in business. It ontains poems, a daily calendar, and many l features and depart- that add up to a spirit- bonus for you each . A year's subscription *od Business* is $1.

nday-School estion

day-school lessons that sy to teach and interest- o learn make up the nts of the *Unity Sunday- l Leaflet.* This excellent lical offers a four-page s lesson for each Sun- nd a *Teachers' Section* ng each month's les- Each week's *Leaflet* ns: a lesson in story that is based on the In- ional Sunday School n, the Bible text, an in- tation along Truth questions about the les- nd a Frank and Frankie showing how a boy and l use the teaching in everyday lives.

e *Unity Sunday-School t* is mailed to sub- s each month for $1 a year. Each monthly mailing contains a lesson for each Sunday in the month plus a *Teachers' Section* covering all the month's lessons.

What Does Daily Word *Have?*

Nearly 750,000 friends find that *Daily Word* has something wonderful to share.

The warm, uplifting messages *Daily Word* has in store for its readers each day make it an important influence in the lives of these subscribers. Unity is happy to serve so many persons through this pocket-sized messenger. Why not add your name to *Daily Word*'s list, if you are not already a subscriber, and share the spiritual friendship of its readers? You are sure to find that each daily, individual meditation does wonders toward making your day go just right.

The February issue is enriched by two inspiring poems—"Thought Is a Lonely Tower," by James Dillet Freeman and "Winter Presence," by Eleanor Halbrook Zimmerman—and an article by May Rowland titled "Come Ye Apart Awhile." The author of the article shows the value of complete relaxation in God and out-

lines a procedure that many have found helpful.

$1 a year makes you one of the many special friends who have *Daily Word* as a constant companion.

The Best Valentine

Wee Wisdom is a valentine that will be enjoyed all year. This monthly Unity magazine for children brings them more pleasure than a dozen valentines. It has stories, poems, pictures, puzzles, do-it-yourself projects, drawings to color and drawing lessons, paper dolls, recipes, a stamp-collector's page, a young writer's club, a pen-pals department, and many other features to delight your little valentine.

Even more important, *Wee Wisdom* teaches children about God. Through reading its stories they unconsciously learn how to act in accordance with the divine laws that rule the universe. They are also taught that the things that happen to them are determined by their own thoughts and actions.

Wee Wisdom, with its gaily colored covers and illustrations, is as attractive as the loveliest of valentines, too. For only $2 you can give a *Wee Wisdom* valentine to the child you love.

Are You Planning to Move?

If you are plannin move or change you dress soon, please reme to notify us so that ther be no delay in the arriv your Unity literature. Be to give us both your old new address and to lis the Unity periodicals you receive. Thank you.

Unity School Annou Schedule for 1957

Activities at Unity Vi this year include:

Lenten Retreat—Marc to March 30; April Ter Training School—April May 3; May Term of T ing School—May 13 to 7; Vacation Retreat—Jul to July 19; Young Ad Retreat—July 22 to July August Term of Trai School—July 29 to Au 23; Sunday-school Work —August 24 to August September Term of Trai School—September 2 to tember 27; Men of Unity treat—October 7 to Oct 11; Fall Retreat—Octobe to October 20; Harvest treat—October 26 to Nov ber 1; Christmas Retre December 21 to 26.

Plan to attend some these events this year.

HE PICTURE-STORY OF UNITY

Do you have teen-agers in ur family? If so, you will be ad to know that, starting in arch, they will have the oppor- nity to read *The Story of nity,* by James Dillet Freeman, *You* magazine. This inspir- g account of the founding of nity will be printed in con- nsed form, a chapter a month. nd with the story will be inted many pictures of historical importance the growth of Unity.

These pictures do not appear in the book, d most of them will be new to Unity friends, they will come from the historical file of e Unity Reference and Research Library.

If you are not familiar with *The Story of nity,* by James Dillet Freeman (priced at $1), u, too, may want to follow its fourteen stallments in *You;* if you have read the book, u might like to review it in condensed form d to see the many pictures of Unity's begin- ng and growth up to the present time.

This inspiring feature is just one of the ny reasons why *You* magazine is "the teen- er's best friend." Leafing through a copy of *ou* will convince you that it is just what a en-ager needs in a friend. Friendly advice, spiring information, and wholesome enter- inment are skillfully woven together in these ories, articles, poems, and special departments make a good design for teen-age living. A ar's subscription for *You* is only $1.

NITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

MEDICINE IN WORDS

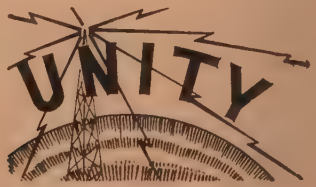
A friend writes: "Your radio program, 'Uni Viewpoint,' is medicine in words which, I thi helps more than pills."

Yes, a Unity viewpoint is wonderful "me cine" for those who feel tired, depressed, sick. Applying the principle that mental at tudes and health are directly related, the "Uni Viewpoint" program promotes attitudes th build a positive, happy life. The fifteen-minu message it provides its listeners with each d brings them reassurance, confidence, and a rela ing pause that helps them reach God for furth inspiration and guidance. One friend puts it th way:

"I listen to 'Unity Viewpoint' every morni and feel I could not get through the day wit out the uplift, inspiration, and help I recei from its message. I have told people about and I find they like and enjoy the program."

Make listening to "Unity Viewpoint" a pa of your morning schedule. Its refreshi thoughts will help you meet the challenge the day. Consult your newspaper for time a station, or send for a free schedule folder.

These radio programs are supported by t love offerings of Unity friends. If you wish help bring "Unity Viewpoint" to others, yo contribution may be sent to the Unity Rad Department:



UNITY SCHOOL OF CHRISTIANIT
LEE'S SUMMIT MISSOURI

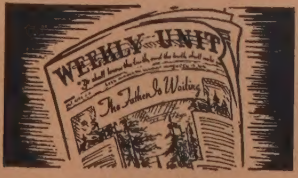
SURE CURE

A prescription for neutralizing a deadly poison is contained in the February 10 issue of *Weekly Unity*. In "Love Heals the Lover First" Gardner Hunting warns us that our little annoyances and resentments are forms of life-consuming, poisonous fear and can quickly bring on the deadly disease that is commonly called hate. Mr. Hunting shows us how to apply the antidote prescribed for this poison in these words from the Bible: "Perfect love casteth out fear."

You will want to read this significant article, and the other articles, poems, and departments that make up *Weekly Unity*. The straightforward, logical way in which this weekly magazine presents the Truth ideas of well-known Unity authors gives it a universal appeal. Because it comes every week with its inspiring messages of faith, its stimulating ideas for your spiritual meditation, and its practical examples of Truth in action, it is especially helpful.

Lowell Fillmore, beloved president of Unity School, has a regular column in *Weekly Unity* in which he tells some wonderful "Things to Be Remembered."

Why not invite this refreshing little eight-page magazine into your home to bless you, too? It is priced at $1 for a year's subscription (fifty-two issues).



UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

Prosperity Bank Plan—"A God-Inspired Ide

"The Prosperity Bank drill is truly a Go inspired idea," writes a friend. "It is a divi inspiration that is followed faithfully and lo ingly by all its users. They are richly blesse for to be lifted up out of the abyss of seemi poverty into a realm of magnificent spiritu riches is to know real prosperity in all go things.

"Of secondary importance to the love, peac and harmony my family now enjoy, is the m terial blessing of an increased supply. M husband has had additional work, with mo coming, and overtime work at his shop. W have been able to provide amply for the chi dren and ourselves, when a year ago we ha to borrow the money for clothing."

Send for your own Prosperity Bank and fu instructions today. Just fill out and mail th coupon below.

Unity School of Christianity, Lee's Summit, M

Here is my order for three UNITY gift subscriptions and a Ban in which to save the $3 cost of these subscriptions.

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

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HE UNITY LENTEN PROGRAM

Unity believes that the me before Easter ould be a positive, joy- s time to match the ue Easter message that promised by the radi- ce of spring. The nity Lenten Program epares Unity students r Easter by helping em gain new under- nding of the way of ing that Jesus taught d demonstrated. This ogram is based on the ok *Keep a True Lent,* Charles Fillmore. A ecial guide booklet, *ue Lenten Guide,* ac- mpanies it. *Keep a True Lent* contains:

1. Forty-seven inspiring lessons—one for each day of the Lenten season.
2. Seventeen introductory chapters.
3. Interesting facts about Lent and its origin.
4. A foreword by Georgiana Tree West discussing Unity's positive approach to Lent.

The Unity Lenten observance also includes ily Bible study, guidance for prayer and editation periods, and help in fasting from gative thoughts.

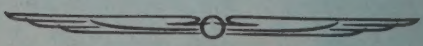
Lent begins March 6 this year, so order your py of *Keep a True Lent* soon. It is priced at ly $1 a copy, and with it you will receive *The nten Guide* free. (If you already have the ok, a free copy of the guide booklet will be nt upon request.)

NITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

I Will Lift Up Mine Eyes

I will lift up mine eyes unto the mountains
From whence shall my help come?
My help *cometh* from Jehovah,
Who made heaven and earth.
He will not suffer thy foot to be moved:
He that keepeth thee will not slumber.
Behold, he that keepeth Israel
Will neither slumber nor sleep.
Jehovah is thy keeper:
Jehovah is thy shade upon thy right hand
The sun shall not smite thee by day,
Nor the moon by night.
Jehovah will keep thee from all evil;
He will keep thy soul.
Jehovah will keep thy going out and thy coming in
From this time forth and for evermore.

—*Psalms*



UNITY